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HOMELY THOUGHTS
ON
THE PARABLES OF
THE TREE OF GOOD AND EVIL
AND THE
THE TREE OF LIFE

IN THE LIGHT OF
Science and Religion.

By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

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OLD LAMPS

AND THE

NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of Empiricism, Philosophy and Religion on the Question of Development.

- CHAPTER I. FORCE, ENERGY, MATTER AND PHYSICS.
 Lamp : The Sphinx and the Riddle.
- CHAPTER II. THE REALM OF PHYSICAL LIFE.
 Lamp : The Maze and the Minotaur.
- CHAPTER III. THE REALM OF THE SPIRIT.
 Lamp : The Avatars of Vishnu.
- CHAPTER IV. THE REALM OF MIND.
 Lamp : Parseeism ; The Conflict of Good and Evil.
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- CHAPTER X. THE GLORIFIED LORD JESUS CHRIST.
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- CHAPTER XI. ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.
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- CHAPTER XII. THE KINGDOM OF HEAVEN AS WITHIN MAN.
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- CHAPTER XIII. THE VISION OF BLESSING, HARMONY AND UNITY.
 Lamp : The Pattern in the Holy Mount.
- CHAPTER XIV. CHRIST IN MAN AND MAN IN CHRIST.
 Lamp : The Treasure in the Earthen Vessels.

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PRICE SIXPENCE.

HOMELY THOUGHTS

ON THE

Parables of the Tree of Good and Evil

The Tree of Life

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PREFACE.

This pamphlet, in a homely way, from a new standpoint as the result of studies in scientific order, deals with the perplexing question of good and evil. It is not meant that the line of thought is plain and simple, but, that apart from a university education any man who cares to study the facts will be able to find his way through the maze of conflicting opinions that are found everywhere at the present time.

What can be seen is, that the study of the physical sciences naturally ends in Faith, because all earthly forms are dissolved, and what remains and cannot be denied is Power, or Force ; the Fact of Being. The study of the psychical world of thought, or ideas and ideals, as in correspondence with the physical universe, adds Hope to Faith ; the conviction arises that a world so wonderful must be spiritual, and in its nature eternal. The study of the experiences of men, in a world that is empiric, is a great lesson in Patience ; how amazing the thought that through all the ages the Holy Spirit of Truth, has richly endowed all patient thinkers with power to seek for, and, if possible, to find Divine Truth. The study of mysticism begins with Light, is made manifest in Life, and ends in Love. The Mystic Vision of all ages is the Christ, as Saviour, Priest, Teacher and King ; His Authority is supreme. To see Christ in the Spirit is to see the Face of God ; and, the vision is transfiguration ; it is the glory of God as seen in obedience to and conformity with all law as divine.

As related to this pamphlet, it may be suggested that the world of experience, in which the masses of men dwell, is that of earthly parable ; and, what they are striving to attain to is that of spiritual translation into what is true, real and abiding. The life of experience is as that of infancy, childhood, manhood and mature life. This means the periods of faith, hope, patient enquiry, and the realisation of Grace and Love. It is a life that is realised by processes of analysis ; by purposes summed up through many forms of synthesis ; by a wide outlook on life that is akin to metathesis ; in other words, trying to discover, and live in harmony with that world that is earthly and empirical. The Empiric life ought to generate Faith. Philosophy ought to create Hope and enlarge the Mind in great ideas and high ideals. Science ought to teach men Patience and all that is involved in order and law, in analysis and synthesis. True Religion, not scholastic theology, brings men into the family circle in Heaven, where Love reigns in Light and Life ; and, here Christ's freemen learn what metathesis means ; they enter into the joy of their Lord, and become co-workers with Him in His Spirit in the new Creation. The Bible is the natural parable of the Kingdom of Heaven, and also of the History of the Tree of the Knowledge of Good and Evil. As objective revelation, and subjective experience, it could not pass beyond this stage of development ; every man takes up the problem of life at this very point ; he must consciously enter into, possess, and utilise, this divine inheritance. It is still open for him to follow the Jews, or to imitate Christians ; to err in heart and not know the right way ; to come short and not enter into His Rest ; or, to advance and drink of the "pure River of Water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" ; and to see Jesus Christ, "the Tree of Life," the Life Giver, and the Healer of all the nations of the earth.

May, 1913.

88, Highbury New Park, London, N.

HOMELY THOUGHTS

ON THE

PARABLES OF THE TREE OF GOOD AND EVIL

AND OF

THE TREE OF LIFE.

IT is recognised by thinkers in the worlds of Philosophy, Science and Religion that the period of crisis that has been in existence for the past fifty years is gradually passing away ; the great work of analysis is advancing, and it can be seen that an extensive synthesis of modern thought may be attempted with a measure of success. This consensus of opinion is worthy of attention ; at the same time, it will be well to remember that it is not wise to hurry forward if the fruit is not fully ripe on the tree of knowledge ; better wait patiently, work quietly, and permit the fruit to ripen than pluck the fruit while it is yet green.

What thinkers realise is that the analysis has been careful, and it has followed scientific lines. To use the forms of chemistry, as the analyser of the physical world, the world of thought of fifty years ago is dissolved into elemental forms ; it is a problem of light and spectrum analysis ; there is no matter left to be analysed ; there is the Vision of the Conservation of Almighty Power ; and, what men are grappling with are the correlations of Force. The palaces built upon the sands of time have collapsed ; they have been unable to withstand the rain from heaven, the floods on the earth, and the fierce blasts of criticism. The empiric world of humanity is dissolved ; this is a great truth, and it is well that it should be realised.

To change the form of thought, what men are now asking is where they are to find a place of safety built upon a rock ; if they must forget the vision of an Altar and sacrifice upon the earth ; an Ark constructed according to the pattern of heavenly realities ; a Temple within which the Glory of God is said to dwell ; or a Church of Jesus Christ, as the Dwelling Place of the Holy Spirit, then what objective reality will they find in which they can put their trust in time and for eternity ? The reply to all such questions is that these were meant to be help meets for men

during the period of their education ; the realities are God and man ; the God that dwells in holiness ; and man in the image of God ; and, it is God that is the Indweller in Heaven, and also in Man, as humble and lowly of heart. This is the vision of the dissolution that has taken place. In plain words, what this means is that God is seen to be First Cause and Creator ; man realises that he is an effect, he has been caused, or created ; and, by this relationship he is a limited creature, subject to law as the Will of God ; it is therefore his highest privilege to seek to know the Will of God, as expressed in divine laws, and it is his duty to obey them when they are known.

This is the glory of true Science ; it avoids theorising, and studies order, relations, sequences, causes and effects. When these are known they have the authority of divine law, because, in effect, they say, this is the free interpretation of the Will of God. It must not be forgotten that man lives in the empiric world of the senses, thus he sees not things as they are, or thoughts in their true relations ; the sensuous world is everchanging ; the psychic world is that of parables, ideas and ideals. When rational man, as a scientific thinker and worker, enters this most complex world of thought, it is to give permanence to what is sensuous, and to place ideas in their true relations of order. This is true as related to the empiric world generally in which the mass of mankind dwells ; but here Empiricism includes, and is, the basis of all general conceptions. Philosophy is the realm of ideas, the ideal ; of harmony and unity ; that is to say all the wise men, the sages, in all past ages, have ever been dealing with ideas and ideals ; and, even realistic philosophers must be included in this definition ; though they differ from their brethren the idealists in their outlook, it can be seen that their thoughts and works are all in the ideal world. Science, as here suggested, ranks higher than empiric philosophy, because the work of science is to analyse all forms, and measure all ideas ; to place them in rational order and thus make known to men law, or the Will of God. Religion, in the highest sense, ranks above Science ; this is Divine Wisdom, Truth, and Righteousness.

The way of education, following the law of development, as suggested, is by experience or empiricism ; there is the advance to the world of philosophy ; the scientific enquirer follows in due time, reducing all things and thoughts

to their elements by analysis and reuniting them by synthesis ; the man rises above details of order and law, and at last he is seen trying his creative hand at metathesis ; he becomes a co-worker with the Eternal Worker, by the grace of the Divine Spirit of Truth and Grace. This is the Vision of Science, but, it must never be forgotten that metathesis means knowledge of, and conformity with, laws that are divine. It is not to be understood that a chemist, proficient in analysis, synthesis, and metathesis, is a religious, God-fearing man ; it can only mean that he has attained to a knowledge of forms, he has attained to faith in law, and he has achieved the miracle of becoming a divine worker. Such a man may say of himself that he is an agnostic, or even an atheist, but he is convicted of ignorance ; he has not applied his knowledge to change the parable of material forms into spiritual truths ; he dwells in the world of parables ; his ear is not open to hear, or his heart to understand, the voice of God as it speaks to men in physical forms.

The position, as parable, may be conceived as another manifestation of the Sphinx ; at every stage of development, at the beginning of every age, thoughtful men seek to move forward ; the Sphinx meets them, propounds a riddle for solution, and they are not permitted to pass until they give the true solution to what is puzzling them ; if they fail the result is death. It is well known that in all past ages men have been in this manner confronted with their own thoughts, their doubts and difficulties, trials and temptations, by truth and error, good and evil, life and death. It is only necessary to read about the wise men of the East, the Egyptians, the Chaldeans, and the seers in every nation to see that they met the Sphinx who tried to puzzle them by asking them to solve great metaphysical problems which remain unsolved to this day. For example, they were asked to define, explain, God, the First Cause, the Creator. They were told to discover what was the meaning of an Eternal Archtype, the Ideal, the Son of God. They were invited to expatiate upon the Spirit of God, as related to Archtype and to God the Creator ; and, in what way the Divine Spirit brought about the work of creation, breathed into man the breath of life, and in this way produced a living soul. These are said to be metaphysical problems because they are above the world of sensuous physical impressions and sensations ; no man has seen God in

physical form ; no man has touched the living Archtype ; no man has watched the Spirit and seen His Divine operations ; and yet men have believed, and have asserted, these truths, and maintained that to deny them is to prefer unbelief to faith and the negation of reason to reasonable conceptions. There is a metaphysical universe, and men have been permitted to enter and dwell therein ; if the atmosphere has been too rare for men to breathe ; not suitable for those who dwell in physical bodies ; not meant to be their dwelling place on the earth ; they have not been losers by their efforts ; they have made the discovery that they are so constituted that they have limitations ; there are facts that ought to be believed, and these are not contrary to, but in harmony with, reason.

The wise Greek thinkers were great workers in this realm of thought ; they made this discovery that the universe is a macrocosm ; at the same time they found out that man is the measure, and the measurer, of the universe ; he is the complement, the microcosm, of all that has being and has become manifested in creation. This being true, what men may realise about themselves, their own constitution, is that they also are summed up in metaphysical problems of the most wonderful kind ; they are being ; they are in the image of the Archtype ; they embody the conceptions of the Holy Spirit ; they are the work of the Spirit. All this is true ; it can be believed ; but, who is able to prove all that is involved in this great syntheses of metaphysics ?

Passing from the universe of metaphysics it is well to remember that in every universe of thought there is the macrocosmic and the microcosmic worlds in which men live and have their being. These may be considered in four divisions, as physical, psychical, empirical and spiritual ; in a sense, these are inverse to the metaphysical universe ; they begin with the earthly and develope upward into the spiritual. The physical world is that one with which men are familiar ; they feel sensations that arise in it ; they touch, taste, see, hear, and in other ways respond to what is external, outside their bodies. Empirically men are largely guided by their special senses ; they may think that they know a great deal about matter and energy, but, they only know forms ; they do not know what matter is, or by what laws the physical forces operate. It is here that science steps in and opens up the mysteries in things that are

physical ; in brief, the chemist analyses all forms of matter and reduces them to about 80 elements ; the spectrum analyst reduces the elements to light, motion, rays of light and colour, radiant and absorbent lines that move at different rates ; and, in the most wonderful manner he can reverse the order on the spectrum and change it back into radiant light. Even this is not the end of scientific enquiry into matter, it can be reduced into forms of energy that are correlated as modes of motion ; and, as with light, so with energy, the forces can be so conserved that there is no loss of power in the universe. To follow this analyses of matter is a liberal education, but the lesson does not end with defined relations that can be tabulated and classified ; it reaches forward toward the universe of metaphysics by a final analysis of an electric current, which, it is said, can be divided into three modes of motion, one electric, one magnetic, and one that cannot be deflected out of its course, that passes through steel as easily as light passes through a pane of glass. What has been suggested is that this final analysis is also the beginning of the great synthesis of matter. If all this is correct then it can be seen that the physical universe has been dissolved into a universe of ideas, of relations, and the end is a metaphysical principle known as Force, or Energy.

The physical world extends to all that is living ; in this way the questions that arise become very complex. The mystery of life, not yet discovered, is how it has originated upon the earth ; because, it cannot be classed among the elements ; it is more than light ; the correlations of the forces cannot explain its origin, or why it works, manifests itself, in forms that differ from matter and energy. The basis of life, that which life operates upon, and uses for the production of living organs, are well known physical chemical elements ; but what is felt by those who study this subject is, that Life is a new power that works in a new way ; it is like unto an architect and builder, wise, and subtle in power ; it is master not servant ; it works from within ; it is in its nature microcosmic ; and it is individual as applicable to all forms of living creatures. If it is said that Life is the child, the offspring, of Light, it is not to be conceived that Light is the power that produces Life ; that Light has Life in itself ; the more subtle thought is that with light comes life ; they are independent powers, light being the

related ultimate thought in the realm of matter and energy ; and Life the related ultimate reality in all that is living. As they co-exist in physical nature it is not unreasonable to suppose that they co-exist as related ultimates, but the one differs from the other ; and the realms in which they operate, as related to scientific enquiry, require to be kept separate. This explanation is only that of facts ; it does not pretend to state in what way, why, or how, they differ ; they are metaphysical units of thought ; thus it is difficult to see in what way they can be identified as one, or in what way as elemental powers they differ. What science can explain is that life may exist in protoplasm ; that it is found in germs ; that germs develope and multiply ; that differentiation takes place and organs are formed ; and that a realm of life exists of the most diversified and complex kind. All this has been carefully studied by biologists ; anatomists have taken all living bodies with their organs to pieces and studied their likenesses and differences ; they have compared the different organic bodies, classified them, ~~het~~ set them in their order of development, and in this way a biological museum would be expected to represent the historic tree of physical life. It is of great importance to study physiology, or the functions of organs, in what way they act independently, and at the same time how they co-operate for the welfare of the whole ; there are many organs with very different functions, but they are all members of the one body. The ideal of life, organs, functions, harmony and unity is health ; all contribute to this end ; there is a cause ; processes can be followed ; purposes can be discerned ; but, the end inherent in the beginning, is the production of the healthy body. This may be suggested as the great truth made manifest in the realm of life ; this is the conceived order of development ; this is what science assumes to be law. It is not forgotten that science has found this study very complex, difficult, and, at times, contradictory ; there are evil germs as well as good germs ; there are creatures that poison and destroy as well as those that are pure and good ; but what cannot be denied is that the way of health is that of truth, light and blessing ; it is the way of science ; the other way is that of evil, wrong, darkness and death ; what men of science labour to accomplish is to attain to the knowledge of the way of life and truth, and with all the power and intellectual resources they

possess, to conquer, subdue and destroy evil and death.

Here again the Macrocosm and Microcosm realms of life can be studied ; what has been manifested in the great world of life, in the tree of life, is to be found in the physical body of man ; he is the epitome of all life ; from germ original all through the forms in all living creatures, there is the summation in man. This is one of the most wonderful chapters in the study of biology ; the infant in the womb grows from germ to perfect human form, and is continuously developed in the short space of nine months. The newborn infant is the great miracle of physical miracles, an incarnation of life physical ; it is because men and women are ignorant, familiar with the manifested mystery, that they fail to realise what a wonderful divine creation enters every home with the advent of a baby. What may be noticed here is that in the physical creation there are two realms of forms ; that they differ in their order ; that the laws in the one do not apply, or work, in the other ; that the one is objective in its relations, whilst the other is subjective ; the one works by external methods, the other by internal motions ; yet the subjective and the internal is the greater power because it makes the external serviceable for its own creation, manifestation and sustenance. The mystical way of studying these powers is to think of them as male and female ; and as united in marriage ; this is the archtype of the married state ; they exist for each other and for a divine purpose, the extension of life. The male may, in philosophical form of thought, be, as a problem, of a greater number of particulars, and, of a synthetic individualism ; but, the female is more general, and capable of greater universal life. This may be conceived as a species of eternal thought ; it is found here in the world of forms ; it is found in every stage of development ; it is carried upward into the spiritual world ; it is the ideal in marriage, and, it is embodied in the relations of Christ to His Church.

The physical world is that of forms ; but forms have inherent in them ideas and ideals ; they exist for a purpose ; they are parables to be studied and the student ought to discern what the parables mean ; what ideas possess them ; what purposes are to be worked out through them ; if not deaf and blind, to what is divine he may hear a voice saying " Are ye blind also ? " " If ye do not understand these parables, how will ye understand all parables ? " It is not

necessary to enter into details in suggesting a few thoughts about the psychical world as a higher stage of development above the physical. It may be seen that the conceptions expressed about the realm of physical life become the vestibule by which the student can enter in to study the world of the Spirit and the Mind. The method of study is by convergence ; from the universe to the individual body ; from the body to the brain and nerves ; and from nerves to Spirit, that power within which becomes active, perceptive, and conscious. This is another form of life within that which is living ; it is a power, in a sense, analogous with physical power ; but it is a power that differs in kind as form differs from thought. The Spirit is the ruling power within man ; it is awakened by the nerves of sensation ; it becomes observant by the nerves of the special senses ; it perceives forms and images ; it translates these into ideas or thoughts ; it is central in man's being and constitution, and yet, apart from other powers, as the Mind, and Intellect, it is like pictures on the face of a mirror, they come, are seen and pass away and there is no remembrance of what has been seen. The Spirit can analyse and anatomise forms, images and ideas to their elemental sensations ; it can perceive the difference between what is light and dark, what is radiant and what is absorbent ; it can correlate motions, emotions, desires ; and, it is a power that has in it a conservation to which there is no limitation. The help-meet, the companion of this power is named the Mind ; it is the conceptive power like unto life ; it is known as memory. If the forms used in the study of physical life are used in the realm of Mind, what can be seen is that the analogy is very useful ; the Mind begins to live as a germ ; it receives and conceives forms, images, ideas, thoughts, words, actions ; it becomes an organised body of thought ; it is a comparative general living body, the equivalent of all living minds, in all living creatures ; it is, or ought to be, a psychical body sane and healthy. This is an ideal parable in the world of parables ; it requires careful study ; the study ought not to be given up because it is so difficult. The Sphinx has to be met when he propounds this most difficult riddle, and he has to be warned that he must not stand in the King's highway where there is light enough to warrant an advance ; he may declare that there is no highway, or if there is it is full of darkness ; in a chaotic condition and

impassable. The reply must be, that this is not so, else all men would be insane ; there is a possible ideal heaven in the human mind ; just as there is an ideal heaven in the universe ; this great Mind is like the Mind of God. The microcosm mind is in every sane man ; it is an inheritance of infinite value, and what the pilgrims on the highway of life require to guide them on their way are the Calebs who live by faith, and the Joshuas who can overthrow all enemies. The way over Jordan may seem to be impassable ; it is not so ; the land of promise is there ; it is going to be possessed ; and this time to some purpose, the psychical ideals will be transfigured into spiritual realities, and the great parable of the Conquest will become a realised fact.

These worlds, physical and psychical, are great parables of forms and ideals waiting to be studied ; they are in bondage ; they are wearying for the coming of the Deliverer ; they are in thralldom, and they know it ; they labour, as if making bricks without straw, and there is no profit in all their labours. The peculiar pathetic position of the psychical man is that he has to be conceived as almost an automaton ; he lives in two worlds ; the one objective, the other subjective ; and the serious matter is that the objective gains the mastery, the children of faith in the promises of God become the slaves of Egyptian worldly power ; they can see, but they do not perceive ; they hear parables, but they cannot take the trouble to study and understand them. Men are persons, free, endowed with divine powers possessing great promises and rich inheritances ; all these things they forget ; they are afraid to claim liberty, freedom, equality, personality ; this is so because they forget that God is their Deliverer, their Helper, their Friend ; the All in all, is the only One able to save from sin and redeem from earthly bondage. This is true as parable, but here the question arises, Who is going to help this psychic creature to break these earthly bonds, set the spirit free, and open up the way into the great world of order, law and constitutional government ? What has been discerned is that man is akin to physical nature through his physical body ; he is akin to all psychic creatures by his psychic nature ; but, in the physical world it is possible to say here the physical ends and the psychical begins ; and, in the psychical world here the psychical begins and ends, because the most intelligent of the lower creatures cannot reason upon abstract

problems ; they are not conceived to be endowed with intellectual and moral powers. This is where man developes into a superior creature when compared with the faithful dog ; he is known to be able to reason, to compare abstract questions ; he can find out the meaning of signs and forms and change them into words ; he can make these words living with meaning ; he can discover order and form, conceptions of law, and in this way he actually constructs within his own mind and soul a third universe, more complex than the physical or the psychical ; and, if this is done in the way of truth, that is in harmony with divine order, it must follow that this universe will be built up according to law, in harmony with the Will of God. What this really means is that man, as endowed with intellectual power and a moral nature, actually sets to work to understand, know, conquer, subdue nature, and to set in order the inheritance and the kingdom to which he has fallen heir. Through forms and ideas he attains to ideals ; by relating and correlating ideals, he apprehends and comprehends the revealed thoughts of God ; he is following in the footsteps of the Divine Spirit ; and by analysis, synthesis and metathesis, he is creating a microcosm universe within himself that is in harmony with the great universe created by God. This is a great conception of what is meant by the moral nature of man ; it is like that of the Greek poet who conceived the thought that man is God's creature, His offspring ; it is like Father and child ; Person and person ; the child is like the Father and the person of the child, in a sense, is as sacred and wonderful as the Person of God. Below the stage of manhood there is no conscious rational personality ; there is duality ; but with the moral nature there arises all that is represented by the Holy Spirit, as constituting personality. This is saying in another form that man is being ; that man is an ideal ; that man can change the ideal into thoughts that are real and true, good and righteous ; and, when this end is attained, then man is known to be a creature in the image of God. It is empiric fact ; philosophic ideal ; scientific relations as real ; and unity and harmony with the universe. The Intellect and Moral nature are conceived to be endowments bestowed upon the spirit of man ; like all the other related ultimates of thought they are in their nature individual ; they develop side by side, they enter into a union, like unto marriage ; the

Intellect is the free lance, the Ishmaelite ; the Moral nature becomes a living soul, a body, of truth and law. All these forms of thought are parables they have to be perceived, conceived, studied, related ; it is a strange thought to conceive that the moral man is made up of, constituted by, three powers and three bodies ; that each power, as a related ultimate, can be intellectually kept separate from every other power, or living body. This conclusion is reached by the careful analysis of each power and body ; if the facts are in harmony with nature, as physical, psychical and moral, then these related ultimates are metaphysical facts ; they must be conceived as having being, existence, and science is able to see that in each realm there is a definite and a reasonable method of development. This manner of thinking upon the constitution of man is not different from the conceptions of philosophy, or of empiric thought, because in these realms the names given are body, spirit and soul.

But if it is admitted that at bottom this tripartite constitution of man is universally recognised, the student may be inclined to ask, What advancement has been gained by this more critical analysis ; or, what advantage is there in thinking upon six ultimate powers instead of three in the constitution of man ? If the related ultimates are metaphysical facts, not to be reasoned about, then how much wiser are the thinkers, and what practical good can arise out of such a study ? The answer would take this form : men see that in the very nature of things they cannot abolish metaphysics ; they will discover that this is where the Intellect is limited ; these ultimates, that differ, are all ultimate concepts, not to be reasoned about as to their essence ; they exist as facts, the greatest of realities, of being. It is quite true that an evolutionist might say he knows that the six ultimates arise out of one, out of Force ; and the Christian who believes in development will not deny this form of truth ; it is carrying metaphysics back to the Ultimate Absolute ; it is saying that the Creation is the manifestation, the creation of all that is known, by Almighty Power. The Christian will go on to state that evolution from Force, as a theory of creation, fails to grasp the magnitude of the problem ; there is a parable to be solved in the physical world ; it is not a chaotic heterogeneous mass coming out of the darkness ; it is a cosmos ; a living body ; not forms only, but ideas also that lie at the root of all ideals ;

relations that are rational, true and good ; and, these forms, ideals, processes and purposes are, in reality, when analysed by science, spiritual truths, which could not come into existence apart from a Spiritual Creator, Divine Wisdom and Almighty Power. This conception of development requires to be carried into every realm of thought, as related to the constitution of the universe. In plain words the conceited intellectualist is limited and baffled in the midst of his vain conceits ; and, the humble reverent scientific thinker rejoices with great joy in the thought that to him there has been given divine books in which he is permitted to study the works of God ; conceive His marvellous ideas ; and follow in the Divine footsteps throughout the universes of Nature, Man and Revelation.

What the student may be able to see at this stage of thought is, that careful definition is of great importance ; it is well to realise that the creature man is not omnipotent and all-wise ; that the Creator has reserved rights that cannot be questioned ; and if any man denies this truth ; all that need be said about such a man is, that he is seriously ill ; and, that the best medicine he can take is to be found in the prescription given by the Divine Physician, in the first three Beatitudes ; the purge of poorness of spirit ; a draught of the bitter waters of repentance and sorrow for sin ; and, a spirit of meek obedience to law. Until these are used and a measure of health restored, it cannot be expected that the patient will be able to enjoy, revel in, the divine inheritance full of blessing that truly wise men are invited to possess. It cannot be said that this inheritance is of little value ; it contains great treasures ; and, whosoever will, learned or unlearned, rich or poor, prince or peasant, man or woman, can enter in and enjoy the feast that is provided for all who wish to enjoy what is heavenly and divine. Is such an inheritance really worth seeking after ? From the days of Abraham, also long before his day, men have been upon this quest ; but it was given to him as a particular favour to see that the visible things, land, all that is earthly, are forms that pass away ; very useful for true education, but utterly useless for spiritual creatures who know that what their souls really desire is to find that City of God, which God the Spirit has built. In all ages the masses of men have set their affections upon what is earthly, which they cannot continue to possess ; but there have always been far-seeing souls,

who could look through and beyond, the earthly forms and they have been convinced that the greatest privilege, the very joy of life, has been to work for, expect, and try to discover, the Holy City and the Vision of God. But practical earthly people will say, What good results have been attained by following this quest ? Are men endowed with a clearer intellectual vision ; and are all sages and philosophers united in declaring that they have seen the City, been inside its gates, walked through its streets, pulled the living apples of truth from the trees, and refreshed themselves by drinking the sweet waters of the river of life ? Is it any use answering such objectors by saying that they are terribly short-sighted ; they are practical unbelievers ; they lack spiritual discernment they do not know the fruits of the Tree of Life when they see them ; they have no appetite for such dainties ; and, as for partaking of the water taken from the river of life they prefer to drink of the effervescing water of earthly pleasure that tends to intoxicate and cause headaches and heart-aches. If these folks, wise in their own conceit, would try to think what the City of God means they would see that every true thinker ; every scientific worker ; every mystic who sees heavenly visions, have had a vision of the City, more or less true, and beautiful, to the extent that their conceptions fit in with and are derived, from, the City of eternal Truth. It is the spirit of science that is labouring to attain to the perfect vision ; and science will not rest satisfied, cannot do so, until the City becomes a conscious experience and all its streets and palaces visited and known. The practical man will be inclined to say that all this is visionary ; it is in the clouds and beyond them ; it is a land unknown to the thinkers and workers of the twentieth century, A.D. His challenge is likely to take this form : bring down to earth this City of God and give to men truth, righteousness, holiness, peace, knowledge ; the minimum of labour and the maximum of wages, food, leisure and pleasure, then men will believe in, and try to understand, appreciate and receive, this City and Kingdom of Heaven. What is the use of talking about a City of God, holy, true and beautiful where poverty abounds and capital flourishes ; where pleasure and vice fill every street, and men covet the gains to be obtained from the degradation of men and women ; where children cry for food and millionaires flaunt their wealth by sumptuous feasts and life-destroying

motor cars ; where nations praise the angel of peace with their tongue in their cheek, and, at the same time augment their armies by hundreds of thousands, and in the spirit of envy, ambition and covetousness, build and launch Dread-noughts to carry the spirit of strife, hatred, and conquest into every land. Men have said that they are looking for, and expecting the Millenium of Peace ; practical people say it is a mirage of the desert, This fact cannot be denied the travellers in the Desert of Life are dying with thirst ; they are pressing forward to satisfy their thirst ; they long to drink, and lo ! there is only the hot sand, and upon the horizon another mirage, a tree laden with fruit well known to men as the Tree of the Knowledge of Good and Evil.

What Science says to all this is that the mirage of the Desert ; and the Tree of the Knowledge of Good and Evil, are visible forms, ideals, parables, that require to be studied ; and, even as the desert mirage is an earthly form reflected back upon the desert from heaven, so the City of God and the river of life are great truths ; they are reflections of what has a real existence. As for the Tree of the Knowledge of Good and Evil, seen in Eden, that continues to exist ; it is a parable of the universal and of the individual ; it is macrocosmic in its greatness ; and it is microcosmic as found in every man. What the parable of Eden teaches is what science is trying to understand ; and, science can say that there are not only forms and ideals in the parable, but, what is of greater importance, a vision of the Tree of Life has actually been seen. This is not a mirage ; it is a vision of truth and what it means is, that while empiric thinkers have been, all down the ages, studying the Tree of Knowledge with its fruits, Science has turned attention to the Tree of Life, and has actually taken possession of even more than the first-fruits. The thought takes this form : that Tree was forbidden to men, for a season ; it was placed beyond their limit ; it was put under the care of Guardian angels ; they received instructions to kill any man, any sinful son of the Adam race, who would dare to lay hands upon the sacred fruit. What this means is that the Tree of Moral Life embodies moral law ; as sinful men have outraged the moral laws of the universe, what followed was outlawry, penalties and death. This is one of the great truths that ethical teachers of the Adam race do not like ; they reject

it ; they say the story is not parable but myth ; they say they can reach the tree and eat of its fruit ; but, history demonstrates that they are mistaken ; all who have attempted, as sons of Adam, to eat of that fruit have failed ; they have eaten of the fruit of the other tree and they are dead. What Science has discovered is that the Tree of Life has been visited by the One Man who was Adam's Son and Adam's Lord ; He possessed the right to pluck the fruit of life from that tree ; He did so and from that time the sons of God, through Jesus Christ, have enjoyed the privilege of seeing the Tree and eating its fruits. The parable is not difficult to understand ; the Son of God and Man, in all things, in His life conformed to Divine moral law ; as perfect man His claim was good to enter Eden, face the angels and eat the fruit. What took place at that interview with the guardian angels is a more complex problem ; a parable involved in other parables. Had He entered Eden in His own Name claiming His own rights, the angels would have recognised Him as their Lord and permitted Him to eat of the fruit of the tree without hindrance. He came as Man, as representing mankind ; as claiming to remove penalties against moral law ; and because He identified Himself with His brethren of mankind ; He was pierced to death by the sword of the angel ; but He was crowned with Grace, and as the Son of God He was not subject to death ; in Himself there was found the root and fruit of the Tree of Life that is immortal. What Science claims is that in the Name of the Lord Jesus Christ, Man, Saviour from Sin, and Son of God in Grace, the way is now open to study all the laws of power and life, in every form ; and that this study is the study of the Tree of Life. It is in opposition to this conception of life, as truth, righteousness, goodness and grace, that science places the tree of evil ; it is not order, but disorder ; not ease and health but disease and death ; not sanity but insanity ; not truth but error ; not goodness but evil ; it is a grim parabolic form dimly seen in the darkness ; it is a perversion and reversion of all that is beautiful and right ; it is the enemy of true Science ; it is the dragon that must be destroyed, and the sword of Michael will pierce its brain and heart. The monster will be put to death, and the day and hour will surely come when the " Word of God," " The King of Kings and Lord of Lords," will draw His " sharp sword " and bring

to an end the conflict of the ages.

Science claims to preside over, put in order, the realm of truth, goodness, and righteousness, where harmony and unity, in the Spirit of God are to be found, and that not in the physical, psychical and moral worlds only, but also in the spiritual world where Grace reigns, and where Sacrifice dwells with men in sombre garments of self-denying service. This claim may be opposed by those who do not understand what Science really means. There are people who think that Science must be irreligious, a critical beast to be abhorred and hunted without mercy, not knowing that the true work of all science is to discover truth in its relations ; facts as known by their antecedents and sequences ; in plain terms by the careful analysis of all particulars ; by synthesis into families and individuals ; by general far-reaching conceptions that are like, have the same features ; and, at last by a syntheses that is universal, to explain the order that exists and the laws that govern the universal cosmos of thought. This is what scientific workers have done in the physical world of forms ; it is what able thinkers are trying to do in the psychical world ; and it is dawning upon moral social workers that until they attain scientific results, they must fail to reach their highest ideals ; their labours will be like that of Sisyphus and the stone ; they may roll their projects to the summit of earthly kingdoms, but failure is certain, the Kingdom of Heaven, as a moral world, will not come to men by the methods used in the past or in the present age. Science can assert this truth with no uncertain voice, because it can be clearly seen that the Moral Heaven means conformity, not to moral law only, but to all physical, psychical, and spiritual laws. What Science claims for the Bible is that it is a revelation, a manifestation, an incarnation, of Grace and Sacrifice ; a unique form of a Kingdom of Heaven ; and, just as Science has set the physical world in order in its particulars, individual elements, general truths, and universal conceptions, so the same work has to be done with the Bible to understand in what sense it is the Kingdom of Grace and of Heaven. The Bible is a book full of spiritual forms of thought ; in other words it is a physical objective thing, full of pictures, signs and words ; it is specially a psychical world, full of divine ideas and ideals, a true mind. In a real sense this is a true conception of the Bible as a whole ; it is the greatest psychical work in

the world, and the masses of men have no conception what treasures of grace and truth they will find therein if they care to explore its contents. This does not mean that as a psychical work it limits students to the lower stages of psychical thought ; it is a revelation of development ; it is the age-long story of a people who sought to find an inheritance on the earth ; who aspired after a Kingdom of God ; who had a vision of a King that would rule by Divine Right ; who caught glimpses of the meaning of sin and suffering ; who waited for a Saviour who could deliver them from their thralldom ; and, the Man was revealed who fulfilled all these expectations, and actually impressed upon mystic thinkers what all these things mean. When Science speaks of the Bible as a physical and psychical work of Divine Grace, it does not limit the possible vision of any man. Science is at work upon a spiritual mystical realm of truth, that is above, greater than all other worlds ; thus, they are not excluded, they take their place in the great story of development. Here it is sufficient to state, that the ultimate truths upon which the Book is built up, are to be found in the Beatitudes ; the Spirit evolved becomes recurrent in many forms, as in the incarnation of Faith, Hope, Patience and Love ; but of course this means that Jesus Christ is the Corner Stone on which the Beatitudes rest ; and it is the Holy Spirit that regenerates, saves, restores, and makes perfect in love all those who are the followers of Christ. The Cause is Christ ; the processes, the ideals are in the Beatitudes ; the purposes ever kept in view are faith and salvation ; hope and redemption ; patience and restoration ; and, at last, the Vision of the Divine Love in Grace and the Kingdom of Heaven. What is suggested here is that the Bible is not a chaos, though it may appear to be so ; it is a great macrocosmic world of thought involved in forms ; it is the privilege of science to study forms, ideas, and relations, and the end will be the Kingdom of Heaven and the City of God.

In opposition to this conception of Science there exists a realm of ne-science that is of ignorance, darkness, error, sin, wickedness and death. The world of Science is that of knowledge, light, truth, goodness, righteousness and life. In the empiric world of the senses, and of things sensuous, there is nothing definite ; it is neither light nor dark ; good and evil are found side by side and sensuous thinkers cannot

discern and separate the good from the evil, the truth from error, what is holy from what is sinful, what is upright from what is wicked, and what is living from what is dead. This may appear strange to superficial thinkers ; they may think that it cannot be true because they do not understand such parables. The appeal must not be to darkness and ignorance ; these have no authority in the Kingdom of Heaven ; it must be to the greatest truths that men know ; it must be to faith as much as to works ; to hope, intuition, emotion and ideals ; to patient study and careful reasoning ; and, above all, the test of love must be applied to the thoughts and actions of men, because, as men have been told love is heaven and heaven is love. The appeal is not to empiricism, to philosophy, to physical science, not even to the Church and theology ; it is not to the Bible in its forms ; not to the psychical revelation it contains ; not to patriarchs, lawgivers, kings, priests, prophets or apostles. Behind, above, and around all these, there is the Eternal Christ, the Rock of Ages ; within those who are the true followers, disciples of Christ, there is the indwelling Holy Spirit ; there is a great macrocosm universe of Grace and Truth, but in the end the appeal is sure to be the correspondence, the likeness of the disciple, in thought, word and deed, to the Lord Jesus Christ, the Saviour of the world from sin.

There is a metaphysical question involved in the term Being, the Self-Existent ; but it is not one that requires consideration here ; it is not within the province of reason, of Science ; faith, with a reverent spirit, bows the head in submission, and changes the abstract word Being into a personal Name, recognised as God, the Good. With the problem of becoming, of development, the questions of good and evil arise. Duality is as light and darkness ; to man, as onlooker, the creation, at first sight, is as darkness, a void ; that is to say, definition is not possible, there is no form or order seen to be defined. If God may be named the Unknowable, then chaos may be termed the undefinable. The reason finds no concepts to reason upon ; thus science is mute, there is nothing knowable to be put in order. Time speaks of limitation, Spirit, Motion and Light ; the First-born the Archtype of Creation is revealed. In the vision of Creation it may be noticed that darkness has relation to man ; it signifies his inability to see, or know God, as Being, as First Cause. It is a primal truth that the Eternal Christ

is Light and that the Holy Spirit is Energy ; these thoughts are involved in a revelation from Heaven. These words names, forms, are all signs ; they reveal what man could not discover ; they teach men that God is Almighty Power ; that the Christ is Light from Heaven as revelation ; and that the Holy Spirit is Divine Energy. The second revelation, named the second day, is that of Heaven, Space, Separation ; where the First-born is that is Heaven. The third revelation conveys the thought of the operations of the Spirit of Christ ; there are processes and purposes ; Heaven and earth ; germs, seeds, herbs, fruits and development. The fourth revelation is that of the universe as the work of God's Spirit, thus the attention is called to day and night, days and years, the sun ruling the day and the moon the night ; the greater, the Divine, the Macrocosm ; the lesser the man and the earth ; the microcosm is endowed with light, but it is not original, it is reflected. The fifth revelation may be said to be intellectual as compared with intuitional on the third day ; it extends to the air and sea, to all living creatures ; in other words the intellect can soar with the eagle, or descend into the mighty deep. All that is revealed is good ; the blessing of God rests on all His creatures, and they are fruitful. The sixth revelation is complex, earthly ; it speaks of subjection, authority and inheritance, dominion and the supremacy of man ; all that is in the Creation is in man ; it was prepared for his use ; man is God's image in truth and righteousness ; God has given the Earth to man for his inheritance, and it is man's privilege, and duty, to reign over, and keep in subjection, this dominion entrusted to his care.

This is a brief vision of the Creation parable ; God is the Cause ; the Eternal Christ is the Light of the universe ; the Spirit of Christ is the Revealer of all processes, purposes and ends ; it teaches man his dependence upon God ; duty toward God, and the obligations that rest upon him as God's offspring. What will strike thoughtful men about these matters is, that the conceptions of wise men during past ages have not been, as a rule, in harmony with this revelation ; they have misconceived its tendency ; they have formed their theories ; they have changed the heavenly vision into earthly philosophies, and in this way they have dealt with it like foolish children. The vision of Creation is like the vestibule by which men are permitted to enter the palace

of truth, as revealing Divine Grace and Mercy to sinful men. All that is summed up in this vision who can tell ; it is a moral revelation of the unknown past, teaching that there have been processes, purposes and an end contemplated, and that end is man in the image of God. As might be expected, the problems of error, evil and sin do not arise ; it is the becoming of man, as the offspring of God, the moral Author of the universe ; and the judgment expressed is that the Power, Wisdom and Goodness of God, as revealed in Creation is " very good." It is the privilege of man to enter into the possession of his inheritance ; he is endowed with spiritual powers, intellectual and moral, that fit him for his position as God's representative upon the earth. Thus far the student can assume that error and evil, as intellectual and moral, are non-existent ; what Science would be inclined to assert is, that great possibilities exist ; that physically, psychically, and morally, man is very good ; but, unless great care is taken to walk in the light of truth and righteousness, with a meek obedient spirit, there is the risk of clashing wills ; of obedience and blessing ; or, of disobedience by the self-assertion of man's will against the Will of God. The key to the position is that of will ; in man the will ought to be subject to the Divine Will, as law ; if man asserts his own will, and this he is free to do, this is the root of evil, as disobedience, ending in rebellion and lawlessness. The thought to grasp here is that the Will of God is good, true, right, wise and just. As Law His Will is very good, this is the verdict of Science in every realm of truth in which law has been discovered by those who have seen the deepest into the mechanism and the mystery of Creation. Here men are required to put aside the vague conceptions of theorists about evil as existing before the coming of man ; it is sufficient to think and say that in the physical and psychical worlds, up to a definite stage, there is no moral evil ; no spiritual knowledge ; no moral responsibility ; thus no error, no judgment, no obligation, no duty, no crime and no sin. It is true, and the fact ought to be realised, that the man is the end aimed at in creation ; in this consummation there is inherent in man, as spiritually free, all that is good ; and also all that is evil. There is no cause, for good but God ; but, if evil comes into operation, through disobedience ; this is not a new creation ; there is change and the perversion of what is good. It may be suggested by irreverent thinkers

that God is the cause of evil, as well as of good ; and, in a sense, there is a form of truth in the thought ; the assertion seems to be that apart from God there is no being ; therefore, if being can be both good and evil, then the Cause must be so. This is where the keen, critical, self-asserting intellect delights to dance upon threads more slender than that of gossamer, not knowing that the realm of thought is metaphysical ; it is attempting to define the indefinable and to claim to know what is unknowable. This is the horrible morass into which Brahmanism has fallen ; out of which Hinduism can find no way of escape ; the lie being swallowed, the result is the degradation of the Concept, the Ideal, that represents God ; there is confusion in reasoning, loss of moral personality ; the neutralisation of sin as evil ; and man loses the conception of his personal being as in the image of God. Parseeism is the protest against such conceptions ; pure religion asserts that God is the True and the Good ; those who would degrade God and Creation into pantheism, are teachers of error, servants of the devil.

The parable of Creation ends with rest, blessing and sanctification ; there is a pause ; heaven and earth have seen the wonderful works of God ; the stars rejoice ; the angels sing, and in the Vestibule, a man can be seen, in a night full of stars of promise thinking upon God and the mystery of creation. It is by forms and parables that a man is taught ; and by visions in the night season he hears the voice of God. The Creation parable is an introduction ; the man is a spectator not an actor ; his feet rest upon the earth, and it is from the earth he perceives the vision. There is change, a new parable is being revealed ; a door in Heaven is thrown open ; there is light, and the man enters a new world. Heaven and the Earth are brought into intimate family relations ; Heaven has come down to the Earth ; the Earth is dead, but Heaven is going to restore life, bring blessing, and generations of children, to inherit and possess the Earth. Whence this Life, and these generations of Heaven and Earth ; they are derived from the Lord God ; it is the Lord God that breathes life into a physical body of earthly man ; there is a form of incarnation, the man becomes a living soul. The Lord God cares for this helpless creature, a place of safety, a garden is found where he may dwell ; and he receives instruction in the fear and love of God, and is warned against disobedience, doing what is

wrong, because this means sin, evil and the pathway to death. In the parable there is reference to woman as a help-meet ; to a serpent that is a tempter, a subtle creature below the moral stage of development. As parable these may represent the Mind with its conceptions, emotions, intuitions and intelligence ; and the Intellect as influencing the spirit, as inciting to unlawful desires, as deprecating moral law when that would prevent, hinder, self-gratification. It can be seen that under such conditions, self, as selfish and self-asserting, becomes a dangerous enemy to the moral man ; the influence upon the will is strong, persuasive, awfully realistic ; it is a question of the lower nature with its desires, appetites, earthly sensuous preferences, making light of what is heavenly and moral. There is in a sense degradation ; the self-centred creature loses his moral balance ; the spirit fails to see what is true and right ; the ears are open, but they do not hear the Voice of God, and there is failure in not remembering, and cherishing the warning against disobedience. The parable of Eden and the Fall is one that deserves careful study ; it is not a sermon, though many sermons have been taken from it ; the forms of truth are vivid enough ; the ideas and ideals are very plain ; even the processes and the purposes contained in the story appeal to every thoughtful man as a form of Divine Truth. This may be where the original conception of the Sphinx and the riddle was found, even in the Garden of Eden ; and, in the human soul, mystery, law, obedience, temptation and disobedience are to be found. Heaven is above and greater than the Earth, but when the earthly powers, appetites and desires are in operation, there is a terrible risk of forgetting Heaven, meekness, and obedience to law as the Will of God. This is where sin begins, in the assertion of self as opposed to God ; in the gratification of the senses, and in forgetting moral law ; when the desires and appetites cry out for satisfaction and enlist the Intellect in their favour, then the constitution suffers a severe strain, a fall is possible, and this means degradation ; it is to prefer the cunning words of the serpent to the Voice of God in the conscience. When lust conceives and there is generation, sin is the result ; and when the Intellect supplies the Spirit with selfish and self-asserting reasons for self-gratification, there is lawlessness, and the end will be disorder and death. This is the

tendency pointed out in the parable of the Fall ; the first-born of sinful man is Cain the murderer. In this way innocence was lost ; faith did not lay hold on the Invisible ; hope would not wait for instruction ; patience would not learn lessons ; the man disobeyed his teacher, did not conform to the rules of the school, and thus the results have been grievous. It is well known that men have eaten of the fruit of the tree of good and evil until they hate to see it ; they know that they are eating what can never give satisfaction to body or soul. What is the good of running after evil if the end must ever be ashes in the mouth, disease in the body and death to the soul ? The parable of Heaven and Earth may be said to be theoretical and practical ; there are two series of visions, the first making known in what way sin came into the world and death by sin ; the second, how sin, by Cain, claimed the inheritance and murdered Abel. Sin brings about many forms of evil ; it is rebellion, outlawry, war, hatred, separation and age-long troubles of every kind. There is another aspect of the parable ; there is Grace and Mercy with God ; forgiveness is made possible through Sacrifice ; Heaven finds a way of reconciliation and peace ; there is a mother of sorrow ; a son of hope and substitution ; and through that son men will be taught the way of life, by Grace, wherein men call upon and honour the Name of the Lord God.

The generations of Adam, as contained in the fourth Chapter of Genesis, may be studied as parable, as a germ of the history of mankind upon the earth. What this may be represented as meaning is that there is a visible form, a germ ; it is alive, and the Spirit of God, in prophetic thought, reveals what the history of the race is going to become. One way of looking at the generations is to think of them as ages ; every name represents an age, a stage of development ; they follow in their order ; they differ as forms physical ; as ideals psychical ; as men and relations intellectual and moral ; and, at the seventh stage, there is revealed a man different from other men ; he walks with God upon the earth, and he is translated into Heaven ; he is an immortal, representing Grace, therefore he dies not, death cannot have dominion over the spirit of Grace. In the race of Adam there is another outstanding person who brings the generations to an end ; his father named him Noah, praying and hoping that through him peace and comfort

would be brought to a world filled with strife and evil. This, at least, can be said of Noah ; he is a type of the coming of the Holy Spirit of Christ, as coming to mankind and bringing into history the only means by which men could consciously find peace through Christ Jesus, and the Comfort of the Spirit of God. The germ of the generations is revealed and can be studied ; history is the great tree bearing fruit of good and evil ; the Christ and the Holy Spirit have come and it is for those who love to study the Word of God to give this subject their attention. The thought to notice here specially is that the stage of development is that of physical life ; a germ is given that is a Divine Revelation ; history has made manifest the great macrocosm living tree ; every man that eats of the fruit of this tree becomes changed into its likeness ; the studious, Christian man becomes the microcosm, the image of the tree ; the germ has produced the tree and the fruit ; man becomes germinal, and the end will be likeness to Enoch and Noah, to Christ and His Spirit ; or, what is a serious thought to contemplate ; the powers of evil will destroy what is good ; there will be no fear of God, no spiritual knowledge, and the end will be justice and judgment. In other words, what is suggested by this line of thought, is that the generations of Adam, after the flesh, have been evil only and evil continually ; but, in the midst of these generations, there has been found a generation, gracious and spiritual, and, because men have feared God, loved Christ, the Saviour ; and sought the guidance of the Holy Spirit they have not been condemned with the world.

The generations of the Heaven and Earth tell men from WHENCE they were derived ; the generations of Adam make known WHEN the development from the germ took place and testify as to the results. The generations of Noah, in germ, tell men WHY the work of Salvation has taken the particular form it does in the Bible. The thinker requires to visualise the condition of mankind in the days of Noah ; he is like unto a child reading a picture book ; evil and good are visible realities ; the spirit by sensuous pictures sees all that is taking place ; learns that God is going to punish, even destroy evil ; and what is good is going to be saved by a big ship, an Ark. What the pictures represent are evil men doomed to death by a flood ; but the good are going to be saved. The Ark is the means of Salvation ; the flood is the means of destruction. The flood comes, the waters rise

the wicked are judged, and those who fear God and obey Him are saved. These are said to be generations of truth in the spirit ; only four men and four women are saved, but these are to be conceived as germs ; in metaphysical forms they are as the related ultimates of thought ; they are as physical power and life, spirit and mind, intellect and the moral life ; Grace and Sacrifice. The generations are those of Noah, as psychical form ; of Japheth, as intellectual form ; of Ham, as moral form ; and of Shem as grace, the form in that line in which the Lord of Grace will be revealed. This thought may be conceived to be straining the vision to the breaking point ; but this is not the solitary example of this form of truth ; it is repeated in the generations of Terah as represented by Haran and Lot, Nahor and Abraham. In this stage of development Terah represents the Mind out of which all spiritual thoughts are derived. Haran represents the intellectual activities in Babylonia which come to an end, or die ; whilst Lot, as surviving that age, is the companion of Abraham, the father of Moab and Ammon. Nahor as representing the moral nature of man fails to reach the promised land, and dwells in Syria. Abraham, through faith, by grace, enters into the possession of the promised land, and the promises of God ; and, in this way he carries forward the generations that are in Shem and becomes the father of all the faithful who love, fear, and obey God. WHY this repetition of the same form of thought ? This at the least may be inferred from the facts, the Spirit that revealed, made known, caused to be written, these germinal conceptions not only knew what they meant, but also in what way they were to be fulfilled in history. It is not necessary to point out in what way the generations of Noah have been carried forward in history ; in what way mankind has sinned, done evil continually, in what way what is known as the true spiritual Church of Christ has floated over all waters that destroy ; and that the end will surely be judgment upon evil and salvation from sin through Christ. The generations of Noah are a great parable ; a spiritual ideal of great significance ; the fulfilment has become historical ; and, every man who cares to study the revelation will find that in the light of history, and through the way of salvation that is in Jesus Christ, by His Spirit, he becomes a microcosmic living example of the truth contained in the parable.

“The generations of the Sons of Noah” are germs of psychical truth which arise out of the parable of the way of salvation ; this is WHY the Spirit of God revealed a means of grace, so that those who fear God and obey His Will shall be saved from evil, sin, justice and judgment. WHAT the generations of the sons of Noah reveal to men are the works of the Spirit in mankind, in those that have been saved. The germs in their order, as families, are Japheth, as representing intellectual power ; Ham as representing the moral nature ; and Shem as the chosen branch of the race of mankind in whom the great revelations of Grace are to be manifested. The germs are names, tongues, nations and lands, and they are the inheritors of the earth as divided amongst their families. What the parable goes on to explain is that all these families were united by one form of language ; they journeyed eastward, came to the land of Shinar, or Babylonia, and there they set to work to set up a central government ; a great tower and city ; to glorify themselves ; to create gods after their own likeness, and in this way to form an organised rebellious state that would be earthly in its conceptions, and would exclude the Lord of Grace, of Heaven. What this means is the organisation of self-assertion and self-glorification ; they claimed the Earth as their inheritance as the sons of Adam ; and they would not recognise the Lord of Grace as their Lord and Ruler with dominion over them. Babel and Babylon, are the synonyms of earthly self-assertion, greatness, power and glory ; and what they contain in their germs is spiritual confusion, perversion of thought, jealousy, strife, vain glory, hatred, war, and every form of evil. In what way the germs have developed ; and, the parable has been extended to the world of psychical thought is well known. This is the subject matter of history ; here the Bible begins this revelation ; it returns to Babylon in the Story of the Captivity ; and it is Babylon that is the great city of the world doomed to destruction in the Book of Revelation. The generations foreshadow history ; and it will repay students to study the history of the families of Japheth, as germs, and as historical nations in the history of the world. They are the torch-bearers, the light-carriers, the intellectual seers, in the East, among the Brahmins, Persians, Greeks, Romans, Celts, Teutons and Slavs ; one of the wonderful discoveries in the studies of language is that all

these families are derived from Japheth, and that there is kinship in their words and thoughts. As for the degraded sons of Ham in their families and nations ; it is sufficient to think upon the empire of Nimrod in Babylonia in prehistoric days ; of Egypt, of Canaan, and of Africa ; in these the sad, moral history of mankind is written in blood, in horrors unspeakable, and in the darkness of ignorance that cannot be explained. The glory of Ham, as seen in Nimrod, Assyria, Egypt, Canaan and Africa, has been eclipsed for Milleniums ; the curse upon the evil thinker and worker has been fulfilled ; and this race has become the servants of servants, the slaves, the hewers of wood and drawers of water for their brethren of the same family. It is well known that the race of Shem have had their inheritance in the East, in Babylon, Syria, Asia Minor, Arabia and Palestine ; and it is not necessary to point out that in the sons of Shem there are to be found the names of Eber, Terah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, many prophets, John the Baptist, Jesus the Christ, Paul the Apostle, Peter, James and John the Disciples and followers of Christ. What is not so pleasant to remember is that this highly-favoured race is as much a parable of evil, justice and judgment, as of faith, grace, mercy and love. Jacob sinned and he fled to Haran ; the family sinned, and they suffered in Egypt ; the nation sinned, and it was carried into Captivity in Babylon ; the restored Israel sinned, and to this day they are enduring punishment, as disinherited ; as disintegrated ; as, in a sense, rejected ; and without any organic unity as a nation. These are historic facts that can be proved ; the germs of thought can be conceived and studied ; history is the revelation, the manifestation, the work of the Spirit of God in the great world of good and evil. Men have played their parts in the great drama ; but, if men could see all past events in "the Spirit," what would specially occupy their attention would be that the Spirit of God has been operating in the midst of all this confusion, and that the result will be, in due time, a cosmos of truth, in which the Lord of Grace will reign and be recognised by all those who are guided by the Spirit of Truth. The microcosmic realisation of this vision of germs, and of history, in the human soul, cannot be expected very soon ; but what science suggests for consideration is that of

necessity man is the complement of all germs and of history. As yet, in macrocosm and microcosm, in history and in man, the condition is Babel, confusion, many words and languages, scattering abroad on the face of the earth, and not peace, harmony, unity, and the Kingdom of Heaven.

In "the generations of Shem" there is a new departure ; this is the intellectual stage of development ; it is personification ; it is the knowledge of the Name, and of names. What the Name means is that there is a Lord of Grace and Mercy to be apprehended ; it is a parable of living and begetting ; and from Shem to Terah in their generations, there is no mention made of the visitations of Death. Germinal names fill the record ; they are historical and personal ; they follow the divine order of development ; and the study of the germ names and what they represent in history will repay the careful student. How can this be done ? The parable is peculiar ; it is very limited ; it is names ; there is nothing particular about them ; of course, processes, purposes, and an end are to be inferred ; but, perhaps, no truer explanation could be given than this ; it is the history of the Name, of Grace, of Mercy, as living, continuing to live, as begetting new germs, and all the time those who are the subjects of Grace, do not think, consider, know, what a marvel and mystery of grace and mercy could be seen "in the Spirit" if only their eyes were open to perceive the operations of the Spirit of Mercy. How the Spirit of Grace carries on, has carried on, this work of Grace in all those who have revered the blessed Name, men do not know, this they may ponder upon in their hearts, as individuals ; there is only one Name that is above every name ; there is one Lord of Grace, the Merciful ; and, He is the Light of Truth in all who fear God, and the Source of their life ; His Light, Life, Grace and Mercy are not earth-born generations, they are from Heaven and Divine.

"The generations of Terah" are Abram, Nahor and Haran ; all these are living germs ; they are to be conceived as a great parable ; Terah sums up the intellectual germs, and he becomes the moral man, who finds that the ways of the Babylonians are not his ways ; that their thoughts do not agree with his thoughts ; and thus the resolution to go forth and seek a better country, and so separate his family from the evils and the degrading idolatry of Chaldea. It is assumed that Terah cherished the pilgrim spirit ; but he

preceded Moses, in a similar experience ; it is not his destiny, as moral man, to enter the inheritance of Grace as given to men in the promises of God. This is not to be taken as meaning that Terah, the moral man, failed to receive and enjoy the grace and mercy of God in Christ ; it suggests that a law of development is followed, and that not the sixth, the moral, but the seventh, Grace, as typified, in Abraham, inherits the promises. The parable of Abraham is one of the most fascinating in the Bible ; it is a germ of germs ; it is a summation of germs ; it is a creation of new germs ; it is a revelation of germinal seeds that find their fulfilment in history. Abraham is said to be the father of all those who are faithful ; who hear the Voice of God and obey His Word and Will. By faith he left Ur and entered Canaan ; by faith he sojourned in the land of promise with Isaac and Jacob ; by faith he looked for a City built upon eternal foundations ; by faith he offered up his son Isaac as a sacrifice to God, and received him back again through the way of substitution ; and, by faith, through all these experiences, he was permitted to see the Vision of the One Divine Sacrifice for the sins of mankind.

“The generations of Terah,” that is to say, the children of Terah, of morals, and of Grace, are in their nature very complex ; they suggest the question of Jesus Christ about the Christ being the Son, and also the Lord of David. This is the peculiar thought about Abraham, he is the syntheses of all the past, of all the servants of God ; he is their cause, and their fulfilment ; and he is the living germ of the future spiritual history of mankind. As a study in psychology the life of Abraham is full of interest and of great value ; the student is privileged to see, and study, in the living actions of a man, in what way the germinal forms of the mind are developed. The thought is that it is the contents of a living germ that is being inwrought into the mind of one man ; it is the original developed germ ; and as a psychical form it does not go beyond this stage of development. It is a genesis in the moral soul of a man, not of a moral world ; although this may be inferred from his relations to the Eternal Christ, the Archtype of the moral creation. The suggestion is that the moral Christ, by His Spirit, is dwelling in the man ; he has become blessed, as pure in heart, and thus it is his privilege to see the face and hear the Voice of God. This is what the Call means ; this man, poor in spirit, is an

inheritor of the Kingdom of Heaven ; that is the nucleus of the germ. This man in his journeyings sees the idolatry of the people of Heth ; he is a witness of the pride, power, greatness, cruelty and manifold forms of idolatry in Egypt ; his soul is grieved, and he mourns to think that the powers of evil should enthrall human creatures, but he is comforted by the hope that God will fulfil His promises and bring peace and blessing to mankind. This man, meek of heart, did not quarrel with Lot about the inheritance, but generously gave him the first choice and the richer pastures, content to wander from place to place as it pleased God to grant him guidance. But this man, so meek and gentle, was a hero, because, when war and devastation visited the land, he rescued his nephew from bondage, set him free, and returned to their owners the spoil that had been carried away. This man did not assert himself or his own just claims ; he recognised the supremacy of Melchizedek, as his over-lord, and in doing so made it plain that he was not the Lord Christ, the Eternal High Priest and King of Righteousness. In close touch with these thoughts, the most graphic revelation of the mind of man is to be found in the coming, the presence, and the Voice of God, as recorded about that night, when, worn out with his troubles, anxieties, fears and forebodings, he seems to have almost given up hope for the present and the future. What can time do for him when he has no son, no heir ? What is life worth if it consists of camels, cattle and sheep ? What is the good of lands or money if there is no assured knowledge of truth, goodness, grace and heaven ? This is God's reply : Count the stars if you can, and know that the children of Grace, by faith will outnumber them ; study the mystery of the divided sacrifice and the light of grace and truth in the midst. The way of Life and Grace upon the earth is not as a bright day and sunshine ; it is night, darkness, bondage and sacrifice ; but, God is greater than all these ; fear not, therefore, He is a sure defence in the day of trouble, and He will be the exceeding great reward of all those who put their trust in Him. As related to the future, there is the pre-vision of Hagar and Ishmael ; of Egypt and the Desert ; it is a world of rich promises as referring to a Commonwealth and Kingdom ; it is a period of judgment and punishment ; it is a vision of salvation, as of a brand taken out of the fire ; it is a vision of angels and great revelations of grace ; it is

the coming of the Son, the Heir ; it is a long journey, Sacrifice and Substitution ; it is the casting out of the first-born ; it is the dead mother ; and the end is the marriage feast and manifold blessings to the children of faith.

“The generations of Terah” become a very complex study in the light of development ; the germs are in Terah as representing the moral world, but the theme studied is Grace, Faith, the spiritual world of regeneration and salvation. This is the aspect of this great question as revealed in history ; it is under moral forms ; in other words, religion in its forms, in all the ages, appears to be the generation of the State ; it arises out of the moral world. This is a mistaken conception ; the State is Adamic in its nature ; and to this day wherever State religions exist they are enswathed in moralism ; they are not free ; they have not heard the Divine Call of Grace ; they have not left the moral Adamic world and set forth to find the land of the promises and the City of God. The germ thoughts in the parable of the life of Abraham teach this great truth that residence in, and conformity to, the forms of this world are not to be conceived as spiritual religion ; the genuine world of Grace by Faith is mystical ; it is seeing the Unseen ; hearing the Voice of the Invisible ; obeying an authority that is not earthly ; and patiently living in the world of the Divine promises. All the true mystics have been pilgrims in this country ; critics and lawyers have ever tried to degrade the heavenly ideals ; and, as for kings and politicians, as such, they have entirely failed to realise what the Kingdom of Grace means. It is not ungenerous to think, and say, that priests and ministers, who ought to have been better instructed, and should have entered into sympathy with the highest ideals, have too often shewn themselves to be the servants of the moral power, as the State. The ideal in germ is in the parable of the life of Abraham ; his descendants have fulfilled their prophetic germinal forms ; the great macrocosm of history has confirmed and realised the germs, and those who are familiar with the history of Israel, and of Christian nations, will have no difficulty in discerning these facts. These truths, mystical and moral, can all be applied to individuals ; it is the moral man that is the visible form ; Grace as a germ, is a great ideal and reality ; the supreme truth of this life is separation from the spirit of the world ; but the religious life is a pilgrimage,

an inheritance promised and to be realised ; an intellectual study of forms, laws, and conflicts with enemies ; a death to what is sensuous, the straining after a moral Kingdom of life within, that is a perversion and a complete failure ; a great synthesis of high worldly ideals ; visions of divine truth ; and, at last, the revelation of Jesus, the Christ, the Saviour, the Son of God, and of His Holy Spirit.

It requires to be noticed that Abraham is not recognised as having generations ; he is the synthesis of past generations from the Heavens and Earth to Terah ; he sums up an age, the age of objective forms ; he is the origin of another age that is in its nature psychical. All who were before him had faith as their objective ideal ; in him faith is realised as a living spirit ; he is the type, the personification of Grace. Heaven is incarnate in the man ; Heaven has come down to earth and there has been a conception of what is heavenly ; he is a fountain of life, and thus from him the blessings of Heaven, through faith, flow out upon the world of humanity. This is the unique position of Abraham in history ; he is the spirit link between the physical and the psychical, the objective and the subjective. All the living germs made manifest in the past live in him, and faith is the result ; the future is ingenerated in him in prophetic forms, and it is this extraordinary combination of past and future that is the mystery of Grace in Abraham. It is a thought worth remembering in the study of the Bible, that in a true and real sense, every head of a dispensation of Grace is seen to possess in himself the germs of all that is going to arise in that dispensation ; to understand what this means it is well to study Moses, Joshua, Samuel, David, Isaiah, Jesus Christ and the Holy Spirit, in the Acts of the Apostles. The germ contains the living tree and the fruits to be produced. This truth does not require to be limited to the Bible ; it can be applied to Zoroaster, to Plato and Aristotle, to original thinkers during the Christian age ; to Mohammed, Gregory the pope, Aquinas the theologian, Luther the Reformer, Calvin the interpreter, and Knox the ecclesiastic. There are many other names famous in history that do not require to be mentioned ; what may be inferred about such men is that they were in a measure inspired ; they were endowed with what is said to be genius ; they made discoveries ; they became the leaders of men and of schools of thought, and, in this sense their spirit devolved upon those who

followed in their footsteps. This is the genius of Abraham ; he became the incarnation of Faith in God ; and the result was fatherhood ; he is the recognised father of all those who follow in his footsteps ; who believe in God, hear His Voice, obey His Will and seek for a better country.

“The generations of Ishmael ” require careful study ; the parable is peculiar in its form ; it is Abraham and Hagar, the freeborn and the bondmaid, faith and works, Heaven and Earth, and Israel and Egypt. The germs are well known ; the generations are names that speak of jealousy, strife, hatred, antagonisms ; they have their home in the desert places ; the sons of Ishmael are ever at war, disorderly, lawless, untameable. It is the story of the flesh and the spirit, of the carnal mind and the Spirit of Christ ; it is Adam and Jesus Christ ; and, in a sense, this is at the bottom of all the dualisms with which men are familiar. What it means in the individual, is like unto all that is found in mankind ; only it has to be noted that this is where the psychical conflict begins ; it is faith and grace coming into contact with unbelief and selfishness ; it is the beginning of the struggle as felt, and experienced by the Apostle Paul ; it is the story of Mansoul and all its troubles as told by Bunyan in his “ Holy War.” These are generations known to all Christian thinkers, workers and preachers ; they are found in every State and Church ; it may be taken to be true, that they are not far from any man ; if this is considered to be doubtful, then the doubt should not be as against an experience so general, but, whether the thinkers have become children of faith, and the conflict has been realised ; or, if the light and life of faith and grace are still unknown. It is quite possible that those who live in spiritual darkness, and are dead to God and Grace, know nothing of this parable ; if so, then there is no time to be lost, it is better to be redeemed under Moses than to remain a slave in Egypt.

The generations of Ishmael deal with origins ; they ask from WHENCE the Heaven of Faith and Grace come ; and out of what earthly Egyptian conditions unbelief, lust, murmuring and strife arise ? “The generations of Isaac ” deal with more subtle questions ; they arise out of Isaac and Rebekah, Faith and Grace, and, by the mother’s side, Nahor the brother of Abraham. The parable is at bottom a psychical problem ; it may be put in this form : WHEN Heaven, as Faith and Hope, unite in marriage with

the moral nature of man, then what will the children be like ? This, however, is only a portion of the problem, it extends far back into the beginnings of events in time, and it carries the thoughts forward even beyond the present age. After conception there is a struggle in the womb of time ; the mother cannot understand what this means ; she inquires of the Lord and the explanation given is this, " Two nations are in thy womb, and two manner of people shall be separated from thy bowels ; and the one people shall be stronger than the other people ; and the elder shall serve the younger." The thinker is unable to carry his thoughts so far back when he begins to think over this problem. Briefly, the two people are the moral children of Adam, and the children of God in Jesus Christ, by Divine Grace. It is well, however, to notice that the moral children are related to the Eternal Christ ; He is their Light, Life and Source ; apart from Him they do not exist ; in Him they live, move, and have their being. As matter of fact, the disobedience, sin and evil done by man, as Adamic, cannot cancel this great truth ; man, as moral or immoral, as innocent or sinful, cannot be separated from the Fountain of his Being. What takes place through sin is that the moral Christ form is degraded ; it becomes Adamic, selfish and self-asserting ; it is represented as earthly, carnal, devilish. The stream of Life has become impure ; it is under the curse of evil, perversion, sin ; and yet it remains true, this is the first-born, this is Esau, Edom, Adam. What follows is the revelation of Jesus, the Saviour, the Christ of Grace ; this is not another Christ, but the same Archtype of all Ideas, only He comes in a new form to regenerate, save, cleanse, renew and bless mankind. Of necessity the generations of this Christ of Grace are stronger than the generations of the moral Christ and the Adamic generations ; and what is to be expected, in due time, not just yet, is that " the elder shall serve the younger." Those who are familiar with the great conceptions of Paul, the Apostle, will have no difficulty in following his reasoning about the earthly moral man and the Lord of Grace from Heaven ; the old man carnal and fallen, and the new man in Jesus Christ. The parable about the two sons and how they behaved need no exposition, the Esau man despises his birthright in Christ and becomes a sensuous, carnal, earthly man ; not an utterly bad man, a castaway, but a fair sample of the common run of earthly men ; the

Jacob man is a puzzle, apparently he is not to be compared with his brother, and yet in him the germs of grace are found ; they develop under strange conditions ; it is not Jacob that regenerates and saves himself ; it is the Lord of Bethel and the Angel of Jabbok. It is not a saint that is saved by grace ; it is a crafty, cunning, covetous man of this world that is shepherded, guided, warned, and, at last, as a meek and humble servant of God, becomes an Israel, one who wrestles with God, and to whom God is pleased to give forgiveness, peace and blessing. These are the root conceptions involved in the parable, the earthly story, but who will explain all that this means in history and in mankind. What Science suggests at the present time is that all down the ages this parable has been enacted in times and ways innumerable ; prophets and apostles, preachers and saints, moralists and mystics, philosophers and scientists, and even poets, novelists and historians, have all been found suffering from that inward struggle they could not control. They may not have thought so, but what their thoughts really mean is that, they have been inquiring of the Lord, " Why am I thus " ? What is the true meaning of this groaning and travailing in pain ? They did not wait for the answer, and if they heard it, they did not understand the parable ; they have continued to believe that really there is only one manner of people, the Adamic ; that the elder rules by the law of primogeniture, and the younger has not the remotest chance of ever coming to His Kingdom ; that if His laws and rules are embodied in the Beatitudes, then, it logically follows that as mighty armies and Dreadnoughts command sea and land in defence of the Adamic dynasty, they are visionaries indeed who think that the Christ of Grace shall prove, before the universe, that He is stronger than the Adamic rulers who possess all power and authority. If the parable is thus applicable to history and to mankind, then it is hardly necessary to shew that it is applicable to every individual man as moral, as Adamic, and as a follower of Jesus Christ. This is not a question of forms, dogmas, or philosophies, which deal with ideas and ideals ; it is a problem of life ; of conflict in different manners of life ; it is not so much a problem of empiricism, or philosophy, but of science ; it is the great analyser saying, " Why am I thus ? What is the cause of this struggle ? What are the relations by which they have been brought about ? " If this is true that

there is a stronger and a weaker, an elder and a younger, then it is for me to find out, in a reasonable way, why the younger and the stronger has apparently failed, and why the weaker and the elder holds his head so high, and will not acknowledge defeat. If the law of primogeniture is wrong ; and the younger, the Son of God in Grace, is truly Lord over all lords, and King over all kings, then this ought to be made plain and fully realised ; because, it is evident, there can be no peace on earth and goodwill among all men of all nations, until the King is acknowledged by His subjects ; and all men rally round His standard of truth and righteousness. As with all nations so with every individual man, it is a question of life and loyalty ; and that man who knows and understands all that is involved in the Moral Christ, the Adamic man, and the Christ of Grace, must be condemned, will condemn himself, if he drifts on obeying the Adamic man and rendering lip service to the Lord, the Saviour.

The next parable deals with “ the generations of Esau, who is Edom.” Here a change of attitude takes place, the Adamic man tries to perceive his own likeness ; to think upon his social position and his great wealth ; happy man, prosperous above conception ; and, all that is possessed is perfectly safe ; it is in the mountain of Seir, in a fortress impregnable. Who can rehearse the greatness and the glory of Edom ; tell the story of its dukes ; or make known the dynasty of its kings, rulers and possessions ? Of course, Edom had kings long before the children of Israel began to think of a kingdom of Messiah ; this might have been expected ; the first-born claimed the right to reign over Edom and he did so. Where is Esau, Edom, to-day ? The nation has disappeared ; the kings are all dead, and Edom is desolate. The germ lived, the tree grew, the fruit was made manifest ; but the day of blasting and of destruction came, and Edom lies dead wearing the crown of the Dead Sea. Vanity of vanities all is vanity under the sun ; as it has been with Edom so it shall be with the Adamic nations of this earth ; wealth, prosperity, possessions, dukedoms, kingdoms, empires, they have their day and vanish away ; in the nature of things thus it must be ; surely it is time for men to study history seriously keeping in view this thought that all visible things change and perish and that what really abides is the word of God. What history asks is this : Where is Babylon and Assyria, Greece and Rome ?

Why did they fall into the dust ; surely they were strong and not without wisdom, but the stronger has collapsed before the weaker, and the elder has given place to the younger. Will it be the same with Italy, France, Germany, Russia, Britain and Japan ? If they follow in the footsteps of Edom, and remain Adamic in spirit, who can doubt the fact that they also will die. This is the doom of all that is Adamic, of all that exalts man in greatness and the glory of power.

Thus the generations of Esau have lived ; and it is written “ Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob, Joseph.” This is the abrupt manner in which the student is pulled up ; he turns round, away from Edom and Esau, saying to himself, now I will get away from the great world and its splendours, I will sojourn with father Jacob in his tent, and live the simple life ; I will go home ; I will try and find Heaven ; I will commune with the angels, and thus come to know the Mind of God ; the Ideal after which the mind of man is formed. This is the stage of psychical development in Genesis ; the student finds no pleasure in the complainings, wranglings, strife and turmoil of the life of the generations of Ishmael ; no rest or peace in the never-ending struggles of Esau and Jacob in that womb of time in which they live ; no satisfaction in the dukedoms and greatness of Esau and his generations ; and thus the eyes are turned in a new direction, and they fall upon the beloved son, the shepherd of Israel, the child of love. This is what Joseph represents Divine Love in Grace. He is the germ and the parable of love ; he is the son of promise and the heir of the ages. WHAT a strange environment for love ; he lived hated by his brethren, because he was loved by his father. WHAT a wonderful world Love sees in dreams, in visions ; it is before Love that all earthly powers make obeisance ; the sun, moon and stars in the heavens bow down before Love. Love, thus interpreted, is at the very heart of all that exists in earth and heaven ; and the strange thing that is discerned, in this Mind of God is that Love is envied, hated, persecuted, doomed to death and sold into bondage. Love as represented by Joseph is thus separated from father and friends ; but law, legalism, earthly power, as represented by Judah, lives a selfish, sensual life. What the parable means is, that the Love of God in past ages was

in this manner treated by mankind ; but Law, as legalism, as Mosaism and Judaism, in its practical effects is evil, sinful, disgraceful. Love comes to men in lowly state, as a servant, in prison ; but, it is Love that perceives what dreams and visions mean ; what the Divine purposes of Grace keep in view ; what Love will do for mankind to preserve the race in the days of famine ; and how Love acts toward those who had been enemies. Love, in mature years, sees in what way the purposes of God are carried out in the earth ; thus the judgment of Love is merciful, “ Ye thought evil against me ; but God meant it unto good to bring to pass, as it is this day, to save much people alive.”

There is more than analogy in this parable of the Mind of God, as revealed in Joseph. What is History but a record of the goodness, the prevision, the wisdom of God for the preservation of mankind. In tents, or in the fields among the flocks ; in the schools of wise men and prophets ; among cruel brethren full of envy and hatred ; among slaves and masters ; in temptations and escapes therefrom ; in wise counsels and far-seeing schemes for the welfare of mankind ; in mercy and forgiveness among brethren, the central figure has been Jesus, the Christ of Grace, the Saviour, the Beloved Son of God. Do men realise that this is the supreme truth in history ; not the rise and fall of empires, but the service of Love as Grace ; the God-given Sacrifice by which there is pardon, peace, reconciliation, and the life eternal. Put the whole world with all its fleeting interests as related to time in one scale ; and the Grace, Mercy and Love of God in the other ; what is earthly soon vanishes away, and it is what is heavenly that remains, has true value. This is the meaning of the question put to the individual man, “ What is a man profited if he gains the whole world and lose his soul, or, What will a man give in exchange for his soul ? ” What the parable of Joseph means to mankind, and to every man is, that Love, is the germ of eternal value ; Love is Heaven and Heaven is Love ; and those who do not know and understand the parable of Divine Love in Grace, have failed to apprehend what is of value in the life that now is, as well as for the life that is eternal.

What has been suggested is that the Book of Genesis is a series of germs and germinal ; it contains ideas and ideals of Creation, Heaven, Earth, mankind, salvation, possession, development, the mystery in “ the Name, that is above

every Name " and, in what way men are called to leave what is not worthy of their divine nature, to seek for, and to find what is heavenly and eternal. This conception of life is one with which men are familiar ; it is philosophy and science that is impressing upon men that it will repay them to be more thorough in their studies ; to realise more clearly that forms have value and are not to be despised ; that forms are changed into ideas and thoughts ; that in due time there is translation of the physical into the psychical. It is the psychical world that is of chief importance ; it is central ; it becomes individual and personal. The person is far more than he thinks, and a much greater mystery than he realises ; he is heaven and earth, spirit and mind, good and evil ; a generation of the Ishmael spirit ; two people in one mind ever differing and struggling for what they prefer and desire ; a creature of this world subject to vanity and vexed by earthly ideals ; and, what is the greatest of all mysteries, the fundamental being at the root of all forms of being is love. In other words, man has not been created by himself, or to serve his own purposes ; he is the creature of God, His offspring, in His image, governed by His laws, thus in the very nature of things, it is impossible for man to find peace, joy, rest, blessing, in himself, or in earthly creatures ; these can only be found in obedience to Divine Law ; in doing the Will of God ; in being conformed to His image ; in being like Christ, and in following in His footsteps. It is the Holy Spirit of Christ that reveals Christ as Eternal Truth and Righteousness ; it is the Spirit that regenerates, saves, renews and redeems man ; and yet what the Bible teaches is that man is required to think his own thoughts ; realise his own ideals ; find his own way in the journey of life, in fact claim, conquer and possess the great inheritance contained in the promises of God. As the thoughts upon Genesis, as objects and germs, ideas and ideals, processes and purposes, macrocosm and microcosm, have foreshadowed all that is contained in the Bible, as a development of the Kingdom of Grace, it will be sufficient here to indicate, how these promises in germ have been fulfilled ; and, in what way thoughtful people will see that the purposes of God may be studied, in their order ; and, conceived in scientific form as revelations of the Will of God.

The Book of Genesis closes with the children of Israel resident in Egypt ; the spiritual seed is growing in an

earthly environment ; the psychical child is developing, but it is in bondage to earthly forms ; and this means growing pains and all the misery involved in building what is meant for the glory of man and is without eternal value. This child of Heaven has to be redeemed from what is earthly ; and, the problem to be solved is how the child will be set free ; how taught to fear and love God ; how guided in the way of life ; how led to realise what law means ; and, in this way, to promote what is known as conscious personality. The story of Exodus, Moses, redemption, the giving of the law, are all as objective forms most valuable in education. The ideals in Leviticus are psychical in their nature and order ; they teach, reverence, sacrifice, and worship ; the meaning of sin and uncleanness ; what is clean and unclean ; in what way forgiveness may be attained, sin expiated and peace made with God ; thus the end will be renunciation of all that is evil, the love of what is good ; and a time of joy and gladness, when the mind of man will be changed into likeness with the Mind of God. The story in the book of Numbers is empirical ; it is a record of experiences in the desert of life. It is individualisation, organisation, and formation into a nation. It deals with what is formal in religion, such as priests, a place of worship, and the relations of the people to all that is sacred and set apart for the service of God. It rehearses the varied forms of murmurings, rebellions, and repeated continual complainings of the people against God and their great leader ; their cowardice and blindness in not going forward and taking possession of their promised inheritance, and, as the result of this, the death of the generation in the desert of all those who had been redeemed out of Egypt. What is implied in the parable is that intellectual freedom, the knowledge of law and religion, in its forms and ideals, fail to make men spiritually free, law-abiding and truly religious. This is the desert where mere intellectualists dwell ; they declare that they are free and not the servants of any power, and all the time by their deeds, which speak more truly than their words, it can clearly be discerned that all such thinkers are in bondage to the powers that are evil ; they are the generations of Ishmael ; they live and die in desert places. Exodus in a new form teaches men the great value of faith in God. Leviticus suggests, in living parables, in what way Hope may be cherished in the great High Priest

of humanity. Numbers is the great parable of life where men see the supreme value of Patience, as revealed in God and man ; and the utter unreasonableness of living as did the people of Israel, in a state of chronic warfare with God, men, nature and grace. This empiric book is a written word and work on the tree of good and evil ; and, it demonstrates that the fruit is baneful, the end is death. It is in the story of Love, resignation, devotion to duty, and the vision from Pisgah, that the series of parables becomes radiant in truth. The great leader of Israel so strong, meek, gentle, and great, came as near to his Lord and Master as a sinful man could do ; but he failed in the day of temptation in the wilderness, and thus proved to all generations that he was not the Saviour who could save from sin, and bring the people of God into their inheritance. The great value of this series of books is not to be found in the stories they tell, though they are very valuable ; it lies in this that they are psychological intellectual forms, making manifest to every thoughtful man who cares to study the parables, wherein they fall short ; they are representations, and were never meant to be conceived as permanent spiritual revelations. They are the generations of Ishmael after the flesh ; there is the Faith of Heaven in them, but there are also all the limitations of earth, of Egypt, and the perversions of the Desert. The way to study these parables is not to interpret Jesus Christ in the light in which they exist ; but to bring them to Christ, to the Mount of Transfiguration, and then Moses becomes radiant not in his own inherent light, but as seen in Him Who is the Light of the World.

The parable of Mosaism is not to be despised ; it is conceived to be a useful schoolmaster for the generations of the children of Ishmael ; it brings men to Joshua, to the Saviour, to the land of the promises, to conquest, victory and possession of what has been promised. But what has to be remembered is that, the earthly story continues to be parable ; it is the psychical carnal generations of Isaac that arise in history ; it is the old story of Esau and the birthright, of Jacob and the blessing, and what can be plainly seen is that the carnal, the cunning, the intellectual power, the moral prowess, or even the forms of grace cannot possess the Kingdom of God. The parable is that of a pageant, of Joshua and conquest ; of evil regnant and God-sent judges ; of an ideal Commonwealth that is a

failure ; of a great and good man who becomes a prophet, priest, and ruler in the kingdom, and is rejected by the people who prefer an earthly-minded king to a heavenly judge and saviour. The Kingdom of Israel under Saul, David, Solomon is a picture of what is earthly not heavenly ; and the end is schism, division, jealousy, strife, hatred, war ; departure from high ideals ; eating of forbidden fruit ; degradation into forms of heathenism ; and, the end is destruction by war, deportation into bondage, and the end of the age by the return to Babylon. In the light of the Gospels, and Epistles of the New Testament, there is no difficulty in seeing that the parables of the nation, Commonwealth, and Kingdom of Israel do contain the foreshadowings of spiritual truths, but they are burdened with fruits that are evil ; they live to warn men, and to shew that the earthly forms are not to be followed without serious study ; they are earthly patterns of heavenly thoughts ; they are sensuous images of spiritual forms ; they are the earthly generations of Isaac ; the tree upon which the fruits of good and evil are to be found.

The student will be able to see that the psychical generations beginning with Terah and Abraham are here brought to an end. In Genesis the psychical forms are Abraham and Isaac, Jacob and Joseph ; in the nation, Moses and Joshua ; and in the Kingdom, of Samuel and David. These are representative ideal men ; they are, in a sense, related ultimate men, in the psychical world of thought, and it is in this light that they require to be studied. With the Books of Chronicles to the Song of Solomon, there is a new departure, a new life, a new movement among the nations ; there is a great summation of all the past ; an analogous departure from Babylonia in the going forth of the children of faith to seek for, and to find, the promised inheritance, the City of God, the holy nation, the Kingdom of God and the Messiah-King. The strange conception that arises here is that this new age represents "the generations of Esau," of man, of mankind. It is man as psychical, intellectual, moral, heavenly and earthly ; it is the reflections of a man upon mankind ; an empiric thinker, who as scribe and compiler, gives an expression of his thoughts, as a God-fearing man guided by the Holy Spirit of Christ and of Truth. The books of Chronicles summarise all the past ; they range from Adam to Cyrus, King of Persia ;

they contain forms of Faith embodied in names and events ; they arise out of that organised dualism of religious thought embodied in Cyrus the Persian. Out of that dual physical and psychical world what arises is the world of man ; and these books are the psychical memories of the past in history and worship, regeneration and salvation, redemption and possession, preservation and contemplation, sanctification and experimentation, wisdom and love. One great value in these books may be found in this, they clearly follow in the order found in the Beatitudes ; they are not the work of a mere literary critic ; they make manifest this conception that the series are a great syntheses of the literature, the religion, and the highest ideals of that age. The names of the books are like finger posts, they point to history ; to religion ; to a state and government ; to the immanent and over-ruling providence of God among men and nations ; to the great problems of good and evil and an attempt to solve them by wise men ; to moral men whose souls have been enlightened by Divine Grace ; to wise thinkers who have studied proverbs and parables ; to a man of this world who has enjoyed all the good things that this world could give him, who discovered that things are vanities, that problems of thought are a vexation to the spirit, that the summation of all good is to live in the fear of God and in obedience to His Will, His laws, and the summation is mystic love, carnal, and spiritual, an ideal, an idyll, a something to aspire after and to realise if possible. These are the generations of Esau, of Adam, of Man, of Mankind at a definite stage of development ; but it must not be forgotten that they have their limitations ; they have their place in the Kingdom of Heaven ; and, as wise men testify from experience, it is easier to live in this land of wide memories, and deep experiences, where true men are grappling with the facts of life, as empiric, than with the heavenly ideals that are to be found in the Gospels and Epistles. It is not so very difficult to understand why this should be so ; the masses of thoughtful men find that this stage of development is similar to that which they have attained by experience ; they can hardly say that they are disciples of Christ ; they do not imagine that they have attained to the heavenly places in which He is regnant ; but it is a consolation to think that in this empiric world of thought Christ reigns, and, " the generations of Esau," in a true and real sense, may become the faithful

servants of the Lord Jesus Christ.

In history, as related to the Book of Genesis, there remain "the generations of Jacob," and what arises out of them. In Genesis they are germs of thought; they are parables to be studied; they are prophetic forms; they are analogical presentations which throw light upon, and harmonise with, what will become the real facts of history. In the germinal forms Joseph is the ideal in the family, in the prison, in the palace, in the State; the earth with its fruits, and the stars in their order in heaven are all obedient to him; it is quite true he does not consciously know why this is so; he has seen the visions, and they are true. What the greater, and the lesser prophets mean; and history, as related to Persia, Greece, Rome, and Judea, or Judaism, is that they are all seeking to make conscious what was involved in Genesis. Isaiah knew that Salvation, in the fullest sense for mankind, is a great reality; and what he could perceive was that the past threw light upon the future; what had been psychical must become empirical, and thus, the inheritance, the nation, the kingdom, the King, the Servant and the Sacrifice must all be realised in due time. This man poor in spirit was rich beyond computation; he possessed the Kingdom of Heaven. Jeremiah could see that the visible Israel and Jerusalem were doomed; and he mourned over the sinfulness of the nation and what his people would suffer; but, he was comforted with this thought, that although the outward forms perished, the day would come for restoration, redemption, and the overthrow of the powers of evil. Ezekiel could see that although destruction and desolation had fallen upon Israel after the flesh, there existed an Israel after the Spirit, mystical and glorious, and the result would be that the powers of evil would be cast down, the temple of God rebuilt, and the City of God made manifest upon the Earth. Daniel, by divine wisdom, perceived the meaning of the King's dream, and foretold the great truth that Babylon, Persia, Greece and Rome would perish before the Kingdom of God, and become like the dust of the earth; but, Messiah's Kingdom would fill the earth. These are the great historic prophets who laid the foundations of the City of God as found in the Beatitudes. The other prophets follow in their order, Hosea rehearsing the parable of mercy; Joel, of truth and righteousness; Amos, of grace and judgment; and, Obadiah sums

up the series, in Zion, deliverance, holiness and the heavenly inheritance. Jacob is like unto fire ; Joseph is as a flame, and earthly Esau is as stubble to be devoured ; “and the Kingdom shall be the Lord’s.” The first series of prophets are great idealists ; they live in the great world in which “the generations of Esau ” are historical forms ; this is the order of development in all the generations ; first the physical forms, or history ; second, the psychical, the great ideals ; third, the empirical ; and at last the spiritual, the true and the abiding. The second series of prophets are empirical in their order ; they, in a sense, cleave to the earth ; they are practical, thus Jonah cannot endure the thought that Nineveh should be as Israel in the Kingdom of God’s mercy. Micah has his eyes fixed on Bethlehem as the birthplace of the King. Nahum brings glad tidings to Judah of peace and prosperity, but to Nineveh judgment. Habakkuk is represented as wrestling with the problems that he cannot solve ; but this he can see, that faith will be rewarded ; that the enemy will be destroyed, that salvation will come to Israel and that the people of God will rejoice in God their strength and redeemer. The theme of Zephaniah’s prophecy is that of judgment upon the nations that are evil ; but the daughter of Zion will sing with joy because the King of Israel is in the midst, the mighty One, the Saviour ; the Lord God in the midst of His people rejoicing in their joy and love. Haggai is exercised in thought about the rebuilding of the temple, and is encouraged by the promise that the heathen kingdoms will be destroyed and the prince born in Babel will be recognised as God’s servant, His chosen Sign for men to observe. Zechariah, as representing Grace in the order of thought, shews that the conflict means the opposition of the powers of good and evil ; that the Temple of God will be rebuilt by the Spirit of God ; that although the powers of evil may be like a great mountain, they will be brought low, and the head stone of God’s Temple will be put in its place amid the shouting of “Grace, Grace, unto it.” This truth, above all other truths, is expressed in this form, that sin is the cause of all sorrow ; that a Fountain will be opened, and waters poured forth that will take away sin. There is the Vision of the Shepherd valued at thirty pieces of silver ; and there is one seen whose hands are wounded in the house of His friends ; of the Shepherd being smitten and the sheep

scattered ; but the end shall be the Vision of the Holy City wherein no trafficker in earthly things will be found. Malachi brings the series to an end ; there is a period of waiting ; the coming of the messenger to prepare the way, and suddenly the Lord, Whom men have been seeking, will appear in His temple ; the star of the morning, Elijah, will come, and to those that fear the Name of the Lord the day shall break and the Sun of Righteousness will arise.

It has to be noticed that these germs of spiritual truth, and the generations of all that has germinated in the earth, are to be found in the Bible ; this is where the River of Life is said to flow, and these generations are as the trees on the banks of the river. To put this in plain words, if men wish to know the spiritual processes of salvation from sin ; the purposes of God in Grace ; then this is the one book they must study ; there is no other book that contains the Tree of Life ; that makes known the tree of good and evil and its fruits ; that reveals the River of Life and the course it has taken in history. This is where the generations of Shem have sought to know the Name ; and the children of Terah have sought for a better country and a City of God. There is, however, another river, or a branch of the great river, that deserves and will repay careful study ; it is that of the generations of Japheth, of that other son of Noah, who received a blessing. The thought, however, may be expressed in this form, " Blessed be the Lord God of Shem " ; and, " God shall enlarge Japheth (or persuade him) and he shall dwell in the tents of Shem." In the case of Shem God is the inherent, indwelling blessing ; with Japheth there is the thought of reflection, light, guidance ; in the one God is immanent ; in the other God is transcendent ; in the one God is in, and moves, the generations ; in the other, the generations move as they receive light from the Lord God of Shem. The result is not that the reflected light from Japheth will illumine Shem ; it is that Japheth will come into the dwelling place of Shem, where light is inherent and radiant ; and then Japheth will know, and understand, the difference between the Divine Immanence and the Divine Transcendence. This is not metaphor, it may be parable ; but certainly it is a great truth in history. As already suggested, the generations of Japheth have been the light-bringers to, and the light-reflectors of, mankind. The sages of the East ; the wise men of Babylonia ; the

Brahmins, who went to India ; the Persians ; the Greeks, and the Romans, are all the children of Japheth in their generations. What may be noticed about these families is that they are linked together by the law of development ; they have been the subjects of this law and have not known it ; they have acted as if they were not related to each other, no link binding them together ; they were not, at times on friendly terms, and thus, they could not consciously have co-operated to fulfil their destiny. The pre-historic sages fit into the physical stage of development ; they are the star-gazers, the astrologers and soothsayers ; the Brahmins and Persians are the great psychical thinkers ; the Greeks seek after the highest intellectual wisdom ; and the Romans, as is well known, represent the highest knowledge and empirical application of law, as ethical, legal and moral. What Rome stands for is the empire of humanity ; the pre-eminence of the Adamic family as subject to Rome, under Roman law and authority. It is, at this stage of development that Judea, Greece and Rome, come into special relationship, under the government of Rome, as representing the moral stage of development. The river of gracious life from the East, through the race of Shem, reaches its highest level in Judaism ; the river of intellectual Adamic wisdom and power, overflows its banks in the West, and in this way there is a change in the course of both rivers ; there is the end of an age ; a great syntheses of all the past, and what men and nations expect is the coming of the Kingdom of Messiah that is going to bring peace, harmony and unity among all the nations of the earth. What may be suggested about these two rivers is that they have angels who are in charge of the streams ; the angel of the river of gracious life is animated by the Spirit inherent in Shem, that of faith, and of the mystic belief that God is both immanent and transcendent in creation and man ; whilst, the angel guiding the course of the river of intellectual freedom, and light of truth, being obsessed with the transcendence conception of God's power and majesty, naturally tends to place greater stress upon the freedom of the will, the glorious power of the intellect, and the supremacy of the moral Adamic man. If such conceptions overflowed into the stream of Judaism where earthly conceptions of a world-wide kingdom of Messiah were prevalent, it can easily be seen that a synthetic movement

of the highest significance was occupying the thoughts of priests, wise men and rulers. It may be asserted that Jews, Greeks and Romans, were all antipathetic to the Ideal in Shem ; they were keenly interested in the wisdom of this world and in the Adamic Kingdom of man, as conceived by the empire of Rome. What was required to supply their aspirations was a man and king greater than David ; a philosopher wiser than Plato or Aristotle ; and an emperor greater than Augustus Cæsar.

In the fulness of the times, when development in East and West had arrived at the moral stage of manhood ; when it was possible for men to realise and understand all that is involved in a moral man, then God sent forth His Son, a true Man, to reveal, make manifest His Ideal of what a Man ought to be. The thoughts of men are turned away from Plato and Cæsar, from Caiaphas and David, and they are fixed upon the Babe of Bethlehem, the Carpenter of Nazareth, the Healer of disease, the Teacher of heavenly wisdom, the Worker of mighty works, the Man who raises the dead, the Priest who forgives sins, the Ruler stronger than the prince of the air, and as the Prince of Life mightier than death. It is this revelation that comes to men in the four Gospels ; they summarise all the past ; they show that the long processes of past ages have come to a definite end ; that the purposes of God have been fulfilled ; that Jesus is the promised Saviour, the Christ, the King greater than David, the High Priest of mankind, the Ruler over the nations of the earth, the Son of God, as Light, Life, Love, and the Divine Sacrifice for sin. It means that this Man is the Ideal Moral Eternal Christ ; that He has become, for the salvation of mankind from sin, the Saviour-Christ, in Grace ; that He has brought down to earth from Heaven the perfect Moral Man in the Image of God ; and, what is the Miracle of all miracles, He has Incarnated Divine Grace into humanity, and through His obedience unto death, in self-sacrifice, reconciled Heaven and Earth, God and mankind. Is it strange that a humanity obsessed with intellectual and moral ideals with legal and ceremonial swathings, should fail to apprehend, to understand, the greatness and the glory of this unique Man ? Is it so very wonderful that wise men, rulers, priests, preachers, and scientific thinkers and workers of the present time should fail to grasp what all these things really mean ? The

special point to notice here is that Jesus Christ is a new Germ from Heaven ; the summation of all the germs in Genesis ; the end of all processes in Grace in the past ; the fulfilment of all the promises and the purposes of God ; they are Incarnated in Him, even as the past was in Abraham ; and, in like manner, He is the Fountain of life and grace in the Christian age. What Abraham was to Israel after the flesh, that Jesus Christ is to the Israel after the Spirit ; the development is a stage higher, but when the analogy is known it is not very difficult to follow the order of the processes ; to see in what way promises have been fulfilled ; and that the purposes of God will be carried out.

If all this is understood, then only a very brief statement as to the Acts of the Apostles, and the Epistles in the New Testament will be required. The Risen Christ ascended into Heaven ; the Holy Spirit of Christ was sent down from Heaven to become incarnated in the followers of Christ. A new age, and a new spiritual movement had begun ; a Kingdom of the Spirit was set up in the earth ; it permeated Jerusalem, it extended to Samaria ; it reached Antioch, Athens and Rome ; it was carried to Babylon and the ends of the earth, and, what is very remarkable, the rulers of Judea utterly failed to stamp out what they conceived to be a heresy ; the philosophers of Greece with all their wisdom could not comprehend this new form of wisdom ; and, the mighty power of Rome by repeated persecutions to the death was unable to destroy the Christian Church and the Spirit in Christianity. What followed the Conversion of Paul, the Apostle to the Gentiles, was a spiritual movement of a new kind ; it was embodied in letters that bore testimony to this truth that Jesus is the Christ, the Saviour of the world ; that the Holy Spirit is the Spirit of Truth revealing, making known, all that Christ means for mankind ; these truths convinced men of sin, righteousness and salvation ; conveyed to them the knowledge of the spiritual gifts bestowed upon mankind by the Holy Spirit ; and taught them in what way they could rise above sin, evil, sorrow and death ; and even glory in the victory obtained over such enemies. Another series of letters dealt with the great ideals that underlie the Christian religion, shewing that Mosaism and Judaism are preparatory, rudimentary, unsatisfactory, and never meant to become permanent : useful in their place, in Desert School, or City Temple, for

education, but utterly unfit to bring to men salvation from sin and the Life eternal. It is the Lord Jesus Christ that is the Divine Ideal in Heaven and Earth, because He is the perfect Image of God. He is the Ideal Brother of every man and the Saviour of all men, who will come into organic relations with Him by His Spirit. He is God's Ideal, because, in Him God dwells as a Divine Incarnation. This Man is God and Man, the Son of God in Grace, and thus higher than all created intelligences. It is as Divine Archetype in morals and grace that He transcends the conceptions of men ; and, if men are so foolish as to think that they can measure eternity, space, and time, with their three-foot rules, it is useless to reason with them they do not in the least understand the problem they are trying to solve. Another series of letters are empirical and practical ; they deal with Christians and the Church ; with life, death and resurrection from the dead ; with the duties of the followers of Christ as related to the Church and the world ; with the obligations of those who are called to office in the Church ; and the Epistle to Philemon, may be conceived as what an ideal church, as a family, really means ; and, in what way it brings into the happiest relations apostles and believers, masters and slaves as one family on earth, the realisation of the Gospel of Grace in Jesus Christ. Another series, from Hebrews to John, sum up the teaching of history, as expressing in what sense all the generations of Eber, who have crossed out of the great world of Adamic unbelief, have come into the world of faith in Jesus Christ, the Saviour, in the Name above every name ; in what way the Jews have entered into possession of the promises of God and cherished as an ideal hope all that was revealed to them in Abraham, Mosaism and Judaism, in faith and works, in law and gospel ; in what sense the Christian Church continues the revelation, the promises of God and the Divine inheritance ; and, all that the inheritance means to mankind as Light from Heaven, as Eternal Life, and as Divine Love in Grace. It is the brother of the Lord, as a man, that is the connecting link between the sacred Scriptures and the mystic visions found in the Book of Revelation. "In the Spirit" what the seer perceives is that the Lord Jesus Christ is the First and Last ; the Glory in the midst ; the Light and Life of His Church, and, what is seen is that the one Church is in a state of schism ; there are seven Churches ; the glorious

presence of the Lord, the Saviour, the King, is not in any of them ; He is unable to speak to them directly ; they have to be taught and warned through the medium of letters. The Lord Christ, the Lamb upon the Throne, is the great Ideal in Heaven ; to Him is given all power in earth and Heaven. He is the Revealer of all mysteries ; the Opener of all truths sealed up from the thoughts of men ; the Interpreter of all events ; the Judge and the Saviour of mankind in all ages. He is the Providence of God ; the Punisher of evil ; the Conquerer of Sin and Death ; to Him it is given to crush the head of the serpent ; to kill the beast ; to cast Satan down into hell. He comes to Reign in truth, righteousness, grace and love ; He brings Heaven down to earth ; invites His followers to enter the City of God, to eat the fruit of the Tree of Life ; and whosoever will may come and drink of the Water of Life freely. This is the mystical form in which the Bible ends ; it is a heavenly vision ; but, strange to say, there have been saints who have said that it is not only the greatest truth revealed to mankind ; it is the truth that is of the species that is eternal ; meaning by this, that Babel, Nineveh, Babylon, Jerusalem, Athens, Rome, Paris, Berlin, Vienna, St. Petersburg, New York and London, are all of the species related to time ; they belong to the Adamic inheritance ; they are built on the sands of vanity ; they are chaotic, without order, not built upon foundations of law, equity, justice, goodness and grace. Scientists are now joining hands with the saints, and what they are beginning to say, is, that all this is quite true ; because Heaven is Order ; the City of God is Law ; they are Eternal ; the heavens and the earth in which men have been living for milleniums will perish and pass away, but the Word of God, the Christ Eternal, as Moral, and as Gracious, will abide for ever. It is a truth to be recognised by common sense people, that the Will of God, as Moral Law, can never be abolished ; men may be ignorant, sinful and full of self-assertion, but from First to Last, the Universe of God is in the highest sense subject to Law.

It is here that the student is likely to feel that he has lost a friend, has in some sense, not easily defined, parted from his Guide ; the way is not clear ; there is no light upon the pathway ; the objective form is gone, and the mystic visions of the Seer of Patmos do not give promises of practical value. The position is peculiar, the restraining, directing

authority of law and Judaism is gone ; the personal presence of the Master and Lord has been removed ; the Spirit of Truth, the Comforter, has been grieved, or has withdrawn from visible objective working in the Church ; thus uncertainty, no staff to rest upon, no court of appeal, no definite authority ; what can a convert do under such circumstances, and how act in a reasonable manner, so that the past may be utilised to the best advantage ; and, what is of greater importance, carry forward the work of Grace, the Kingdom of Heaven into this new age of development. What took place is not an entirely new experience ; it has been repeated over and over again in history and in the Bible ; it is the well-known truth that in every new revelation of Grace, those who have received the revelation and the privileges, are, in a sense, left to cultivate the germs of truth revealed and to care for the tree in its course of development. In all previous experiments, what the student finds is that although the germ was good, and the germinating conditions successful, the results were always marred ; the tree was not all good ; it was a blend of good and evil, and, to visible appearance the fruits of evil were more abundant than the fruits that were good. This is history ; and this is the record in the Bible from Adam to Judah ; this is the complaint of the Master of the Garden ; the vine ought to have grown luscious, sweet grapes, and it produced wild grapes, sour and unfit for use. If this was the result under natural law, in the family, under Moses and Judaism, then what will the result be in the family of Christ and in the Church of the Spirit ? There is no getting away from this fact that the Christian dispensation is much higher in spiritual development than Judaism ; under Moses it was a question of tutors and governors ; under Jesus Christ it is freedom, possession of the inheritance of manhood, the realisation of sonship and without doubt this means responsibility, duty, obligation, knowledge and the right of decision as resting upon every individual. Indeed, this is the genius of the Christian Gospel ; it came to set men free from all earthly bonds and Mosaic rules ; and they are told to stand fast in the freedom that Christ has conferred upon them and to be particularly careful not to get entangled in any form of bondage. The Spirit had come ; the Kingdom of Christ had been explained by the Spirit ; the Spirit had launched this Ark of the New Testament upon the waters of the West, and the question

to be asked and solved is this, Will the Ship find its way across the waters ? Will it reach the land of the promises ? Will it steer straight for the River of Life and find safe anchorage in the City of God ? That is the macrocosmic question for the Church of Christ ; but there is a microcosmic question also ; it is this, Will every individual soul be provided with a heavenly Compass ? Will the Compass remain true, or be influenced by earthly conditions, emotions, passions, and intellectual aberrations ? Will the Adamic, moral, sensual, selfish, nature of the environment, deflect the compass and thus bring about risk of shipwreck ? Will the Church remain true to Christ and be guided by the Holy Spirit ? Will every Christian be an imitator of Christ, ever guided by His Spirit and thus keep the magnet of the soul true to God, man, duty, and the law of sacrifice ? This is something like the problem of the Christian age ; this also is parable ; it is the parable of history, a great book open to all students of the history of the Church and of individuals.

To put this matter very briefly, the line of thought that the student can follow safely is to conceive this thought, that the Christian age is not only a new beginning, as following upon Judaism, it is a great spiritual development that in a wonderful manner takes in all the past, and repeats under new conditions what has taken place in past ages. For example, it is well known that throughout the Roman Empire there existed the lowest forms of religion, such as idolatry, magic and astrology, common in the East and in Babylonia. The apostles came into conflict with these religions, with the result that they were compelled to admit the supremacy of the Christian religion. After the apostolic period, there arose what is known as Gnosticism, which means that all the subtle imaginings and far-reaching conceptions of the Brahmins and their friends in India, and from other places in the East, came into conflict with the Gospel, and many were led astray by the subtle pantheistic ideals of these wise men. There followed the heresy of Manichæism, that is a form of Parseeism, dualism, and this also had a measure of success, which extended into many districts, and continued to be a perverted heretical form of Christianity for centuries. After this there came in like a flood what is known as Neo-Platonism ; in other words the spirit of Greek philosophy and what is known as Arianism.

This shook the Church to its foundation and produced effects which are still operative in the Christian world. It will be remembered that this memorable struggle was to a large extent the question of defining the Nature of the Lord Jesus Christ ; Was He God, the Son of God, a Divine Person ; or, was He a Man, like other men, His brethren ? Or, if a man only, was He the greatest of all men ? In a true sense these fathers in the Church were greatly exercised about a very old problem, involved in " the generations of Shem " they were with their keen Greek intellectual genius attempting to find out, know, analyse and discover all that was involved in " the Name." It is amusing to notice that this same craze has been repeated by wise men in the well-known articles on " Jesus, or Christ," in the " Hibbert Review"; and, as might have been expected, the result was an intellectual feast fit for the Greek gods, but not what might have been expected from Christian writers. This is what may be suggested by the form of expression in connection with " the generations of Shem "; they lived, they had children ; but, there are no deaths recorded ; this is quite true spiritually ; these Greek intellectual generations do not die ; they are all keenly alive at the present time ; they have chairs in all the universities ; they formulate theologies, and, in Churches and Chapels everywhere they teach and preach the gospel of Greek intellectualism. About the year 400 A.D. there arose another heresy, known as the Pelagian Controversy ; what is involved in it may be expressed in this way : it tried to exalt the moral nature of man, as Adamic ; thus, the sin of Adam, was personal, and did not affect his descendants ; every man is born a perfect moral creature, and might continue in the state of innocence if he did not fall through temptation ; therefore, children dying in infancy being without taint of sin do not require to be baptised to be saved. It is not necessary to point out that the generations who are inclined to accept such a heresy are not unknown in these days ; they glorify ethics and morals ; they very highly appreciate Adam and Nature ; but they do not understand all that is involved in Jesus Christ and Grace. This brings history up to a great crisis in the Roman Empire. What men see is a corrupt dying empire ready to fall to pieces ; enemies advancing on Rome ; a great organised Church strongly imbued with the spirit of Rome ; and, it is this Church that has an eye upon the

Adamic inheritance, as the universal Kingdom of Christ, that is going to reign over the world, and bring to the nations the City of God. To the Roman Church the history of Israel had been written in vain ; the rulers failed to read the warnings and profit from the results ; they thought that the right thing was to imitate Israel, take possession of the earthly inheritance, set up a Commonwealth, advance to a Kingdom of God, and an Empire over mankind, in the form and spirit of Israel. What has been the result in history ? An apostate Church reigning in the Adamic spirit ; strife, hatred, war ; ambition, greatness, honours, earthly glory ; schisms, divisions and permanent separations ; the exaltation of the Papacy and its rulers and the proclamation of the infallibility of a poor sinful man, who seems unable to apprehend, or comprehend, the teaching of Christ as found in the Beatitudes ; or what the Church means, as the Body of Christ, living in His Spirit, and dying in self-sacrifice for the welfare of the human race. Esau reigns again in Edom with his dukes ; and Jacob and the beloved Son dwell in tents and as shepherds care for the sheep for whom the Saviour died. The Roman Papacy, and the Holy Roman Empire, are parables that require careful study ; their claims are said to be divine, but their deeds are devilish ; what they claim is that they are the soul and body of Christianity ; what students of history say about them is that they are apostate from Grace, Truth and Righteousness ; their works condemn them ; they are judged and condemned, because they never had any real sympathy with the Kingdom of Grace in Christ, or offered themselves in self-denying sacrifice for the service of mankind. These earthly powers, carnal, sensuous, and objective in form, produced a psychic spirit and mind that exist in their likeness ; this is known as scholasticism in philosophy and theology ; and the divine right of rulers to reign in unrighteousness. What followed was the great revolt and the Reformation ; a new spirit, a new age, new forms of thought, claims of liberty, freedom and equality ; a return to faith, and to the hope of better things by the Gospel, but in reality to a neo-Judaism in form and in spirit in the Reformed Churches. There followed the printing press, the open Bible, the Word of God, revivals of religion in many lands ; higher spiritual conceptions of Christ ; of the Work of the Spirit ; of the value of the Bible ; and, what Christlike

men are now in earnest about is the conversion of the world to Christ, the downfall of the powers of evil, and the coming of the Kingdom of God. This is a glimpse into the world of history ; the individual aspect of the story is, that those who have had their eyes open to see the spiritual world have seen the awful deed committed by Cain, and a Sacrifice for sin greater than that of Abel offered to God. They have seen the Man, known to be the Companion with God on the earth, and have been convinced that He returned to Heaven. They have seen that there has existed through all the ages a true Ark of Salvation, a Church of the Spirit. They have been led to believe that this Church exists for all families, and all nations on the face of the earth. They know the mystery involved in the Name that is above all names. They have seen generations of pilgrims who have left this world with all its Adamic glory and greatness, and have patiently wended their way to the promised inheritance and the City of God. These are the objective visions of the sons of God during the Christian age ; but they have advanced into the subjective world of ideas, thoughts, emotions, aspirations and intuitions ; they have been in the Desert with Ishmael's children, and heard their warring tongues and their complaints ; they have been with Moses and have been taught that the meek patient spirit is of great value amid the troubles of this life. They have followed Joshua and claimed the inheritance of the saints. They have taken counsel with Samuel and know that it is better to rule over, and control the spirit within, than to reign over a kingdom. They have fought the battles of the Lord with David, lamented over Saul and given their hearts to Jonathan. Some have gone astray and have been carried into captivity and drunk the bitter waters of sorrow and repentance. They have seen visions of angels, heard the Voice of God, seen the face of Christ in the flesh and in glory ; and their prayer, and desire is that the magnetic spirit of truth, the Compass within, may never become dia-magnetic and depolarised ; the spirit perverted the mind corrupted ; the intellect darkened ; and the soul as moral kept from death and the grave. They say, and they mean what they say, " We have been saved by Grace, that is by Christ, the God of Grace, through faith ; we have not saved ourselves and never could do so ; Grace is the Divine Gift from Heaven.

To sum up this study of parables, of limitations, of

development, and the mystery of good and evil, it may be useful to take another glance across the region of the Bible, because, as can be seen, it is the Word of God that is central in all parables ; it is the Christ that cannot be limited, yet by Him men are limited ; it is the Holy Scriptures that supply the key to development ; and, if any solution of the problem of good and evil is to be found, that will satisfy reasonable Christian thinkers, then it is the Bible that will supply the clue. What men can see is that they are living in a world of parables that are objective in their forms ; they become subjective in man, as ideas, ideals, and thoughts. The man, as thinker, has to study these parables of nature, of experience, of rational conceptions, and he cannot give up this quest until harmony and unity have been realised. All this is implied in the terms physical, psychical, moral and spiritual ; and in faith, hope, patience and love. The one series, as objective studies, synchronises with the other series as subjective ; if they are named empiricism, philosophy, science and religion, it is seen that these are in a sense equivalents in thought at different stages of development. Parables have to be studied, and, what they truly mean seen in the transfigured light of eternal truth. Man, by nature, as well as by grace, cannot remain subject to the senses and the sensuous, to experience, ideas of philosophy, or to science, as the record of the discovery of order and law ; there must come a complete syntheses of all that these represent, and this is what men mean when they aspire after Heaven, what is heavenly ; what is known as Light, Life, Science and Love.

The problem of limitations is important for this reason ; it is man recognizing that as a creature of God, as subject to law, he has no choice in this matter. It is unreasonable for a man to be represented as saying to God, Why hast Thou made me thus ? Why am I limited by law ? Why am I not creator as well as created ? Why do I not possess powers that are conceived to be angelic ? Why should I be called to account if I fail, through ignorance, by temptation, or by perversity, to conform to law, or wilfully disobey what I know to be the Will of the Creator ? Why do I not possess power, to reverse laws and their penalties ? Why should I aspire after Heaven, which means conformity to, and obedience of, law ? Why should I dread hell, or all that this word means, if I have not been previously consulted

as to my willingness to live subject to such conditions ? These and many other questions have been asked by men ; those who think soberly, feel instinctively, that such questions are not relevant ; they reveal a spirit of pride, vain-glory, and conceit ; they are out of place, because the creature fails to realise that the Creator is the Source of Truth, Wisdom, Goodness and Grace ; that Heaven means conformity with His Will ; and that hell is the condition of the creature who will not seek after truth ; has no desire to grow in wisdom ; that prefers what is evil to what is good ; and who utterly fails to understand the Love of God in Grace as revealed to men in Jesus Christ.

There is another aspect of limitation that requires careful study ; it is that of men attempting to define the Indefinable ; to know the Unknowable. Here many men err through ignorance ; but wise men, known as metaphysicians, are offenders, because they have been told by sages in the past, who have proved this truth, that it is utterly useless to try to define what is in the Ultimate, the Absolute, the One ; to try to reason upon related ultimate concepts, except to realise that they differ in form, in thought and in relations. Science makes this quite plain that every realm of thought can be analysed, by related conditions, back to ultimate concepts ; these differ in form, ideas and order ; they may be carried back from related ultimates to one ultimate, but here reasoning fails ; the thinker is compelled to believe that there is an Ultimate Power ; the Christian makes his confession of faith by saying he believes that this Power is God ; the agnostic says he does not believe in God, but he cannot doubt that Power, Matter, Energy, is the Unknowable Source of Being, and of all that arises out of Being. Christian and agnostic have been driven, or led, step by step, back to this common platform of thought. The agnostic seems to say, my choice is not to believe in God but to call myself an evolutionist, and I will try to prove that in matter there is inherent all that will come out of it. Unconscious matter is the mother of thought, of spirit and mind ; it is the grandmother of reason and ethics ; it is the great grand mother of altruism ; let men adore praise, worship and fall down before the great God Matter ; let them despise Grace, as effeminate ; Sacrifice for the good of others, as unreasonable ; morals as mere expediency ; intellectual power as

the attained glory of man ; and poetry, painting, and all forms of art as natural manifestations of the subtle influences of the imagination. It is quite true that in thus thinking upon evolution it is the lower that produces the higher ; matter gives birth to spirit, to reason, and what is right, good, just and true ; but surely all this proves in what high estimation the agnostic holds his god ; with what reverence he bows before his unknowable ; and, with what unqualified contempt he is prepared to deny and defy the Spirit of God, the Good, the Wise and the Gracious, as revealed to men in that Book that is altogether, as they say, out of date, found to be false and rejected and condemned by all enlightened thinkers. It can be fairly claimed for the Christian and spiritual attitude in this matter that science has very decidedly taken the side of Development in opposition to that of agnostic Evolution ; it is the spiritual position that is being strengthened ; even the material world is laying claim to be more than matter and energy ; it is a world of wonderful ideas and ideals ; it is a realm of order and law ; it is divine in wisdom and goodness ; and what wise thoughtful men say is that they have seen the foot-prints of God ; they have been captivated by His Ideas ; they adore His Wisdom and goodness ; and thus they are unable to agree with agnostic thinkers ; and, would think themselves on the way to insanity were they to join them in their worship of matter and material things.

What this divergence into agnosticism means is that here at the very origin of the thoughts of men, the problems of limitation and of good and evil are to be found ; there are men who say that it is in harmony with God, Creation, and man that limitation should be recognised as reasonable, right, true, and good ; there are others who think, and say, that they will not recognise limitations ; they say they know that good and evil are inherent in creation, that it is a question of relations ; and thus if relations are changed good becomes evil, and evil becomes good. This is where the recognition of limitations becomes valuable ; and here the meaning of relations require to be defined. In terms of philosophy, the Absolute is above all relations ; God, as the One Being cannot be defined. It may be conceived that God is Being, and that He is the equivalent of all that becomes known ; but, no matter what form this explanation may take as pantheistic immanence, this truth has to be

recognised that He is transcendant above, greater than, all His works. This is not attempting to define God, it is recognizing the fact, that, in a metaphysical sense, He has been pleased to reveal to men that He is the Creator of the Universe. In the parable of Creation, which is the foundation of Metaphysics, the order of thought takes this form : God, the Cause ; God's Spirit as Volition ; Light the First-born, the Ideal, Revelation ; and duality, day and night, light and darkness. Light, the Sun, the Ideal, is the equivalent of Heaven. The Holy Spirit, as Divine Wisdom, is the equivalent of all that man can conceive as ideas, thoughts, order, law, development. The Holy Spirit is Architect and Builder of the universe ; and the Creation is in the image of God as summed up in man. Here it can be conceived metaphysics ends ; that is to say it is not relevant for man to reason about such matters ; they transcend his powers ; they are not sensuous acquirements. What a man is awakened to do is not to find out, and know the unknowable ; but, with a humble enquiring mind to study and understand the will of God as made known by His Works. This is why science will not attempt to define metaphysics ; it has quite enough to do to study, understand, put in order and conceive as law, all that is embodied in Creation. Is it not stated that God is the Creator of good and evil ? If this is true, then some men will jump to the conclusion that God is the Cause of evil. To understand this form of thought it is well to remember that this is a question of dualism ; it is a reflection from Parseeism ; it is the irreconcilability of what is antagonistic. The thought here may be expressed thus : God is the Good ; that to begin with, that supreme ; that as the Ultimate of human thought ; but, as there is Light so there is dark, the negative of light ; as there is the Blessed Good, so there is the risk of cursed evil ; as science would say, just as there is para-magnetism so there is diamagnetism ; as there is polarity so there is deflection from polarity ; the compass may be reliable at one time and under different conditions unreliable. As in the realm of physics so in that of life, conformity to law means health ; want of conformity, transgression of law, means disease, disorganisation and death. In the psychical world, similar concepts and ideals exist ; and in the intellectual and moral world they become real and actual. Here man, as ignorant and self-willed, emotional and passionate, may de-magnetise

the light of truth and reverse the polarity of his own constitution ; he may eat, and try to digest, what he was told to avoid ; he may be poisoned by earthly microbes that destroy and the end may be darkness, disease, disorganisation of the moral constitution and death, separation from the Moral Fountain of Life. What Science asserts is that definite knowledge of order and law means that God is more and more being recognised as the Good and Good only ; whilst that which is said to be evil is want of conformity to law, perversion, disobedience ; and, what is very serious, the persistent continuation in evil-doing ; the attempt to organise the lawless against the lawful ; the assertion of the mastery of evil over good ; the claim to the inheritance of truth and righteousness, when these are really despised and trampled under foot. What men ought to realise is that Force, as power, is of no use in this conflict ; that evil organisations cannot live and co-operate ; that false ideas and ideals, concepts, as beautiful as art can make them, are like visions of radiant clouds at sunset ; that the philosophies of the past, monumental in their glory, are falling to pieces ; that men, and States, are at their wits end ; the nations gnash their teeth and threaten to destroy each other, even though in the conflict they may bring about their own destruction. Science is siding with God and Christ against the world, the flesh and the devil. God is True, Righteous, Good and Gracious ; men have discovered many clever inventions ; but, how to live in harmony with God, men and moral law, this they have not discovered, and they will not do so until they seriously consider the messages that Science is so anxious to convey to mankind.

In conclusion, what Science, as enlightened, extended common sense, raised to the level of spiritual thought, appears to suggest in connection with the problem of good and evil is that metaphysics may be set aside as not practical ; valuable in their own place as revelation, where man is helpless to help himself ; but not subject to man as intellectual, for the simple reason that they are not intellectually discerned. In like manner, Science is inclined to suggest that philosophy, as the realm of ideas, and great ideals, will require to exercise greater patience in the future ; the great thinkers have done excellent work in their study of the Tree of Good and Evil ; but, to a large extent, they seem to have forgotten that this Tree has not the secret of its own

being in itself ; that is to say it is a duality in its nature ; it is relational in all its stages of development, thus the failure to find harmony and unity. Philosophy is the flower and fruit of this wonderful tree ; but if the conceptions and the measurements taken are dual in their nature, and manifold in forms, as the minds of men, Is it so very wonderful that every ray of light has a beauty all its own. But, what about the syntheses that will re-refract all these rays into the pure Light of Truth ; the organised unity of the Tree of Life ? Science is not finding fault with metaphysics and philosophy, but simply pointing out their inadequacy ; it is the Tree of Life they are called to study, because it, and it alone, reveals organic unity, perfect organs ; all the organs in their order and relations ; and the functions of this Tree are health, harmony and unity. Of course this is parable, but the student can have no difficulty in discerning that this Tree of Life is the Lord Jesus Christ, the Root of the Tree and its Germ, the Processes by which it has grown, the Purposes for which it has lived, and the End it has achieved. Science can claim that it has been and is still, working to achieve this end ; what it is inclined to suggest to every one, is to avoid the well-tramped pathways of the past ; and, in a common sense way as suitable for common people, follow the God-given senses they possess ; not the physical senses only, but also the senses of fitness, beauty, order, obligation, duty, gratitude and love. This is the great unity which Science is convinced will be found true ; there is a Garden of Eden in every man, a Tree of Knowledge of Good and Evil, and a Tree of Life. The Bible is the parable ; man is the interpreter of the parable ; through the interpretation parable and man synchronise and become one in spirit. This is why the Bible is the Word of God in Grace and the Revealer of the Tree of Life ; and why those who eat of this fruit are saved, and receive the Life Eternal.

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